

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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EDITORIAL

UNITY

In recent months many people have been pondering over the problem of international union. More and more is it becoming manifest that the peoples of this earth are not wanting war, but at the same time they seem caught in a trap set by certain leaders who are not adverse to using military measures if need be. As the pressure of current events weighs more heavily upon citizens of various nations, these citizens are finding an incessant urge to discover the way out of this trap. Some months ago the book by an American writer, Clarence Streit, entitled "Union Now" attracted a great deal of attention. In England an organization known as Federal Union is trying to focus thinking on this important subject. The advocates of this scheme argue that the failure of the League of Nations was due to the fact that it was based on the conception of the national sovereign state, and that not until the reverence for this artificial theory of national sovereignty is dispersed can there be any hope of any rational system of international order. There are certain matters of common concern which ought to be handled by a common authority. Many scientists, educators and other professional men and women are convinced that world progress cannot be achieved by splitting up the world into small nationally-minded states. The family of nations will become more peaceful, stronger

and more prosperous if each member of the family becomes more concerned about the welfare of the whole rather than of the part. The rapid development of communications in the last two decades has meant that isolationism has been breaking down and there is a more eager desire to share the rich culture to be found in all lands. In a recent article discussing this project of international union the following statement was made: "The basic problems are rather social and spiritual, problems in the relations of men to their fellow men. Political institutions must be founded not only on the interests but also on the sentiments of those concerned in them and it is no use planning the architecture of federal union until we can feel sure that the foundation of common interest and common sentiments was strong enough to bear it." Whatever be the outcome of the war in Europe or the war in the Far East, no lasting peace will be secured unless it is firmly based on just principles—principles that take into account the welfare of people in all countries. Horizons are widening and some form or other of international union seems to be necessary if there is not to be further intermittent warfare in the years to come. As we reflect upon the message of Christmas, "Peace on earth, goodwill towards men" we know that the Christian Church has a big part to play in the bringing in of a new world order. If we are to avoid the mistakes of the past we must work to ensure that peace conferences will take into account factors other than money, materials and selfish interests. Perhaps it is not too early to urge that when it comes to choosing delegates for a settlement of our difficulties we might do well to limit the number of military officials and add in their place some whose chief qualification is that they are religious leaders. If our basic problems are social and spiritual the handling of these should not be entrusted to those with a military mind. In the last two years we have seen evidence of the fact that Christians from various nations can meet together in harmony and try to plan for some common approach to world problems. The Church has demonstrated that it can and does promote goodwill. The Universal Church is a body that would be helpful for promoting peace since church leaders are impelled by their religious faith and principles to think more about justice than about dividends.

In this latter connection perhaps again it is not too early to urge that in the new China whose coming cannot be held back, that first consideration should be given to the welfare of the people in all cases rather than to material interests. The people of China have suffered enormously in the last two years and a half, and continued suffering until the war is over seems inevitable. When reconstruction begins the problem will be one of such magnitude that it will call for the highest statesmanship. Dishonest and faulty administration would bring undeserved hardship to the people who have courageously and cheerfully endured the present trials. The Christian Church must try to speak with a prophetic voice about the aims to be set. Most important of all, Christians should take a stronger stand in promoting honest and unselfish principles whilst attacking dishonest and selfish principles. Though no one can fix the date of the termination of the present hostilities yet already

in many minds there are questions regarding the new nation which is struggling to birth. The present sacrifices are enormous. They must not be wasted. Whatever ideas and plans the Church in China may have for the future we must go on from where we stand today, and that means that we should realise from proven conviction and experience the need for larger unity. China has been opened up today as it never was before. Some are advocating that Lanchow seems destined to be the centre of things whilst other rivals claim this position for Chungking or Kunming. All the Christian institutions and the Christian individuals who have joined in the great trek to free China will not go back to their old places after the war. That being so, is the distribution of our available forces to be done haphazardly or can we hope for a larger degree of unity in planning? What are the best sites for our Christian universities if we consider China as a whole? Considering our limited personnel, can our doctors be distributed on a better basis so as to meet what are the most important medical needs? We want to see Christian principles applied to the solution of China's social problems. Are our Christian organizations planning in unity for this future task?

During 1939 the Church in China has made much progress in its efforts to achieve a closer unity, and we have every reason to believe that in 1940 this movement for closer cooperation in all branches of Christian work will continue. As has been pointed out in recent numbers of the Recorder, however, we must not live under an illusion that because we have achieved a common fellowship therefore we are naturally making progress. Continually we must be on our guard against superficiality. In dealing with youth especially, we must try not to evade the issue or to offer doubtful solutions. Youth in China as elsewhere is demanding deeds rather than words. Recently a union of Christian students in one city were having a competition to choose the model school Y.M.C.A. To test the program of each Y.M.C.A., they chose these 4 standards:—

(1) Creative 創造性	(2) Progressive 進步性
(3) Far Reaching 廣泛性	(4) Possessing variety 多樣性

These standards smack of the practical. The trend amongst youth in China during the last few years definitely has been to work for the welfare of the common people. The Church may or may not embark upon new enterprises in the social and rural fields but it must show that it is interested in the welfare and livelihood problems of each church member. In the new day that lies before us we should plan to make the maximum use of our available resources, and as these are limited whilst our opportunities will be limitless, we should be seeking to win new workers. Christian youth in China will respond if we can offer them a practical program. We would benefit in the enlisting and training of our youth if our efforts were more unified. Many attempts are being made to carry forward the follow up work of the Madras Conference. Is it not desirable also that we should promote the follow up work of the Amsterdam Conference? Let us hope that the National Christian Council will be able to appoint a youth secretary in this new year. The Recorder has been fortunate in being able to present several reports from

some youthful delegates who attended the World Conference of Christian Youth in Holland. In 1940 we hope we may secure more expressions of opinion from young members of the Younger Church in this land. The Christian students and other youth of modern China know full well that the lot of their generation is to endure suffering, but they are facing the future with high hopes. They are seeking greater unity in the Church, a greater unity in their country, and are advocates of international union. If the Christian movement in China in 1939 has lost in materials and money, it is abundantly clear that it has gained in people. As we enter 1940, let us try to make our work go deeper and go wider—holding a firmer determination to achieve unity in the fulfillment of our aims.

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Cooperation and Unity.

"We would also emphasize the necessity of joint planning for the whole Christian enterprise in any given area in order that the field may be wisely covered and unnecessary duplication and waste avoided.

"In these matters we believe that the National Christian Councils and similar organizations have a most important part to play. We recognize with thankfulness the value of the service they are rendering in many parts of the world and urge that they should receive the fullest possible support. We also recommend that such organizations should be brought into being in regions where they do not already exist.

"In recommending an extension of the field of co-operative work we would suggest that, especially in institutions, care should be taken to foster loyalty to the visible Church of Christ. We also feel that it is of prime importance that such institutions should not be carried on apart from the growing indigenous church and unrelated to its life: it is essential that in the control and direction of policy, and in the relating of institutions to the whole Christian enterprise, the Church should have an influential share. We recommend that the organization of existing co-operative enterprises should be reviewed in the light of this principle." (From The Report of the Madras Conference, Section on Cooperation and Unity).

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PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND LOST MAGAZINES TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

Expansion Program of the Y.M.C.A. Movement in China

S. C. LEUNG

EXPANSION is a sign of life to an organization as growth is to an individual. Recognizing this principle, the National Committee Y.M.C.A. of China had made provision in its Ten Year Policy which was adopted in 1935 for normal expansion into areas where there was no Y.M.C.A. before. It was to be expected that the present Sino-Japanese conflict which broke out in the summer of 1937 would make any expansion during the war period extremely difficult, if not impossible. To our great surprise, however, we have found that the war has created situations favorable to the expansion of the Y.M.C.A. into areas which were considered unripe before. First, we witness in China one of the greatest migrations of population in modern history. Millions of people have evacuated the occupied areas and moved into the southwest and the northwest. Among these people there are many Christians and Y.M.C.A. members. Second, the National Government is putting forth a great deal of effort in the economic development of these areas which were considered backward before. Third, the means of communication and transportation have been greatly improved so that many remote areas are no longer inaccessible. Fourth, the concentration of large numbers of young men in these cities creates an urgent need for the kind of service that the Y.M.C.A. is best qualified to render.

Challenged by these opportunities, the National Committee took steps to organize two new city Associations in 1938, one in Kweilin, Capital of Kwangsi Province, and the other in Kweiyang, Capital of Kweichow Province. A brief description of these two Associations would furnish a background for our continued emphasis in expansion in the midst of war.

The KWEILIN ASSOCIATION came into being in June 1938. A local board of laymen has been organized for the direction of the work. C. D. Sing and Homer G. Bao have been allocated with full support by the National Committee to serve this Association as General Secretary and Student Secretary, respectively. The Association within a year's time has won the respect and confidence of the entire community including government officials, educators and Christian leaders who were not too friendly at the beginning. In the words of a missionary who has been working in Kweilin for many years, "the Kweilin Y.M.C.A. under the leadership of C. D. Sing has been able to accomplish within a short time what the missionary body has been wanting to see done for decades." At the present the Association is making use of two buildings of the American Baptist Mission for the conduct of its work. Besides carrying on regular Association activities, special attention has been given during the past year to Service to Soldiers and to Student Relief. For the first year the National Committee appropriated \$2,500 towards its current budget, and the local board has only asked for a subsidy of \$800 towards its budget for the second year. It is hoped that it can soon

begin to stand on its own feet financially. In spite of constant air-raids, the Association carries on with determined efforts.

The KWEIYANG ASSOCIATION celebrated its first anniversary in June of this year. It has a responsible board composed of prominent leaders of the community. Shih Shang-ta and Wang Tung have been serving as General Secretary and Student Secretary, respectively, since the inception of the Association. Their support has been provided through the National Committee. During the first year the Association had to carry on its work with only two borrowed rooms, but the Association has already won an important place in the life of the community in spite of the lack of equipment. Through the efforts of the Student Secretary a Student Association has been organized in each of the three institutions of higher learning in Kweiyang, namely, the Great China University, the Kweiyang Medical College and the Yali Medical College. On the threshold of the second year the Association began to have rented quarters with offices, reading room, class rooms and dormitories, etc. Three pieces of land in the heart of the city adjoining one with another have been donated to the Association by General Ho Chih Chung, Ex-Governor Wang Chia Lieh, and the Provincial Government of Kweichow, respectively. With funds mainly provided by the National Student Relief Committee and partly raised locally, a temporary building has been erected on this site to be used as a Student Service Center administered by the Kweiyang Student Relief Committee. It is hoped that funds may soon be available for the erection of a permanent Association building on the same site so as to meet the growing needs of the community. An initial gift of \$5,000 has been secured toward the Building Fund through General Ho Ying-chin, Minister of War of the National Government, who is a native of Kweiyang. The first current expense campaign closed successfully early in the summer, collecting in cash \$5,000 on a goal of \$4,500. The National Committee's subsidy to the budget for the first year was \$2,500, and has been reduced to \$1,500 for the second year. There is no question that the Association can achieve self-support in due time.

Encouraged by the successful experiences of these two new Associations, and challenged by further requests for the opening of more Associations in several important centers, the National Committee has given consent, after investigation by a group of secretaries, to the organization of two new city Associations in the northwest, one in Paochi, Shensi which is the railway terminus of the Lunghai Line, and the other in Lanchow, Capital of Kansu Province. The ripeness of the situation may be seen from the facts given below concerning the development of these two cities:

PAOCHI was an insignificant place before the war. Its name was unknown to many. Now it is undergoing rapid and profound changes with an increase of population from 7,000 to 40,000. The eastern suburb, formerly only a bunch of matsheds, is now a developed section of the city with many stores. The number of hotels has jumped from 4 to 40. Because Paochi is the terminus of the Lunghai railway, it becomes a natural stopping point for all travellers where they must make further connections for transportation. Three long and substantial bridges have been built there so as to facilitate rapid

and uninterrupted transportation between Paochi and other points. An extension of the Lunhai Railway is under construction from Paochi to Tienshui, Kansu. A number of factories have been moved from war areas to Shih Li Pu, a suburb of Paochi, the most prominent of which is Shun Hsin Cotton Mill of Hankow. There are five modern banks in the city, namely, the Central Bank of China, the Bank of China, the Bank of Communications, the Shanghai Commercial and Savings Bank and the Shensi Provincial Bank. In Paochi is also located the Regional Office of the Chinese Industrial Cooperatives for the Northwest. Under the leadership of Lu Kuang Mien this new movement has grown very rapidly. After seven months he was able to report having organized in his region 156 cooperatives in 41 industries with a membership of 2,292 and having granted loans to the extent of \$345,430 to these cooperatives. It is a new experiment which has proven successful and which is doubtless meeting urgent needs created by war conditions. Mr. Lu was formerly a Y.M.C.A. secretary, and is serving as Chairman of the Paochi Association. Associated with him on the Y.M.C.A. Board is Chiao Pucheng, Manager of the Central Bank of China in Paochi. He was an active layman in the Taiyuan Association before, and takes a deep interest in the Paochi Association, serving as its Vice-Chairman. Still another prominent member of the Y.M.C.A. Board is Wang Chung-lin, Magistrate of Paochi Hsien. He is an American returned student and a devout Christian. In accepting the magistracy, he has made great personal sacrifices by giving up a better position and a higher salary. The moment he took up office, he began to bring about reforms into the Hsien Government. By enlisting financial assistance from his friends he has been able to build a stone-paved road across the city and to install a waterworks system in Paochi. Furthermore, he has already mapped out a comprehensive plan for the development of the city. It is a great inspiration to find men like this trio serving the country unreservedly in their respective occupations and concerning themselves so much with the welfare of youth. Tien Ching-fu, formerly on the staff of the Taiyuan Association, hitherto in charge of the Paochi Unit of Y.M.C.A. Service to Soldiers has been asked to serve as Executive Secretary of the Paochi Association. The first campaign for funds concluded recently has brought in nearly \$5,000 on a goal of \$1,500. The Board is making plans to purchase a suitable site and to put up temporary buildings for the immediate use of the Association. The National Committee has promised an appropriation of \$1,800 which may be applied either to the Building Fund or to current expenses for the first year.

LANCHOW, capital city of Kansu Province, is really located in the center of the Chinese Republic, geographically speaking. Its population is about 80,000. The city is in the process of modernization. Progressive men are at the head of the Government. Many new enterprises are being undertaken with well trained men in charge who have come from outside. The Anti-Pestilence Bureau is manufacturing vaccines of different kinds against typhoid, cholera and small pox. The Kansu Science Education Institute under the Board of Trustees for the Administration of the Indemnity Funds remitted

by the British Government is making its headquarters in Lanchow. The Director of this Institute is Dr. Y. P. Mei, one time a Y.M.C.A. secretary. Lanchow is an important air base with two vast air-fields. General P. H. Whang has recently been sent to Lanchow to take over the command of the air forces in that area. There are hundreds of aviators, both Chinese and Russian, stationed in Lanchow. Continuous streams of Russian trucks carrying munitions and other things are flowing between the Russian border and Lanchow. Daily buses are running between this city and Sian. There is every sign that Lanchow is growing in size and importance. The Christian churches have done good work among the old constituency, but are too weak and inadequate to cope with the new situation. The Y.M.C.A. can render a unique service by extending Christian influence to the educated youth and by enlisting them in service to others. Among the prominent officials who have assured us of their hearty support in case a Y.M.C.A. is organized, may be mentioned the following: General Chu Shao-liang, Provincial Governor of Kansu, General P. H. Whang, Commander of the Air Forces who is a Christian himself, Dr. Cheng Tung-ho, Provincial Educational Commissioner of Kansu, Shou Tien-chang, Director of the Telegraph Administration, Li Teh-cheng, Secretary of Foreign Affairs, Chao Tsing-cheng, General Secretary of the Provincial Kuomintang, and Mr. Ma Chi-chao, Chief of Police of Lanchow. There are at least eight former Y.M.C.A. secretaries and many other Association friends who are holding influential positions in Lanchow. Recent word from Lanchow indicates that an Association Board of outstanding citizens has been organized there, with Dr. Y. P. Mei as Chairman, and Peter S. T. Shih, former General Secretary of the Nanking Y.M.C.A., as the first General Secretary, and that Governor Chu Shao-liang has agreed to serve as Honorary President.

Hence, we have been able since the outbreak of the war to organize new City Associations in four different provinces, three of which are provincial capitals that we have long been wanting to enter. God has certainly answered our prayers at an unexpected moment, and He has wonderfully turned stumbling blocks into stepping stones for us. In entering into these new areas we have exercised great care to guard against mushroom growth and to ascertain so far as we can the presence in each place of the factors that make for a permanent organization. In the meantime more requests have come in for opening new city Associations in places that have suddenly grown in population, but many of them are ruled out because of the principle just enunciated. However, since so much attention has recently been centered upon Kangting, Capital of Sikang Province, an investigation of the conditions there should be made soon so that the possibilities of opening a new Association in that most westerly point may be fully explored.

In connection with this expansion program special efforts should be made to enlist the active participation of the local Associations throughout the country through educational promotion, personnel allocation and financial support. It is hoped that this may be the beginning of a Home Missionary Movement among the Y.M.C.A.'s in China.

The Future of Christian Medical Work in China

K. C. WONG

IN reviewing the work of medical missions in China for the past two years, one cannot help but be impressed by the various outstanding contributions of that small army of Christian doctors, nurses and other staff workers, a group who has rendered such unstinted services in these extra-ordinary times. At the beginning of the war, in spite of the combined resources of the Army Medical Service, the National Red Cross Society, the National Health Administration and various civilian relief bodies, it was found that all these available measures were totally inadequate to meet the needs proportionate to the demand. It should be remembered that China was quite unprepared in the gigantic task of providing efficient medical care for the wounded soldiers, as well as for large concentrated masses of civilians on such an unprecedented scale.

The mission hospitals, of which there are 268 with a total staff of 863 foreign and Chinese doctors and 1,597 nurses and located in most of the larger cities all over the country, were, therefore, an important addition to the existing national forces. Before the occupation of any city, as the military hospitals and other government or public medical agencies had to evacuate for obvious reasons, the mission hospitals were left to carry on the brunt of the work alone. The doctors and nurses laboured under the greatest difficulties, often deprived of the barest living necessities and constantly at the risk of their lives. The missionary doctors proved to be splendid examples of the noblest ideals and Christian devotion and sacrifice to the cause. No wonder their work has won full recognition from the highest government leaders as well as from the poorest people.

Another valuable contribution, made by the hospitals during this crisis, was their relief work to the civilians in refugee camps, temporary clinics, etc. in occupied territory. Not long after the evacuation of Chinese troops from Shanghai and the fall of Nanking, the question was put to a high Chinese medical official as to how the mission hospitals could help best in these abnormal circumstances. He made the significant remark that the Christian hospitals had a special responsibility to perform in that the Government would be unable to take care of the unfortunate people in the occupied zones. Subsequent events have demonstrated the truth of this statement. The suffering millions in many areas had no place to go except to the mission hospitals, since even private hospitals and private physicians had moved with the retreating masses.

In the fighting and free areas, the mission hospitals have rendered a similar good work in caring for the sick and wounded, especially the victims of air raids. The work of the National Christian Service Council for Wounded Soldiers in Transit is much appreciated. The Emergency Office of the Commission on Christian Medical Work of the National Christian Council of China at Chungking has also helped to bring better co-operation and co-ordination between the hospitals and various medical relief organizations.

As to Christian medical education, it can be said that the five mission medical schools in China are still running in spite of the vicissitudes of the war. Cheeloo has moved to Chengtu to join up with the West China Union University. St. John's and the Christian Women Medical College in Shanghai carried on in rented quarters within the Settlement, while the Sun Yat-Sen Medical College divided its work between Hongkong and Shiukwan. Many of the students of Christian medical colleges served in Red Cross Units, emergency squads, first aid dressing station, etc. Some of the nursing schools, notably those of Wuhu and Hangchow, continued their teaching without interruption. A unique feature of medical mission work was the development of the Institute of Hospital Technology, Hankow, into an emergency activity of manufacturing splints, mechanical apparatus and other equipment for orthopaedic use. A large quantity of such supplies was produced to meet the needs of the situation.

The Council on Medical Missions of the Chinese Medical Association, which acts concurrently as the Commission of Christian Medical Work of the National Christian Council, has contributed its humble quota of service to the cause. Its chief accomplishments have been to correlate the various medical forces working in China; to present the needs of the hospitals to the mission Executives on the field and mission Boards at home; to advise and assist hospitals in matters such as the purchasing of supplies and employment of doctors, nurses and such helpers as are necessary; to help in the distribution of medical supplies from various relief organizations; to make surveys of hospital losses; to aid Jewish refugee doctors to secure work in institutions and other activities.

In all this, the medical missionary group has done excellent work in the last two years. Misunderstandings sometimes arise owing to the neutral stand taken by the mission hospitals. People are apt to forget that the main function of the ministry of healing is to give succour to the sick and wounded, irrespective of nationality, race, colour, creed, or social position. Medical missionary work is not merely a humanitarian enterprise, but it is an integral part of the work of the Christian Church, whose mission it is to make known God as revealed in Jesus Christ. Through the Church it goes out in love and compassion to minister to the needs of men, wherever such suffering mankind is found.

What then is the future of Christian medical work in China? As matters stand at present, the outlook is not very bright, especially in North China. There are 23 British hospitals in these provinces. As a result of the anti-British agitation, 15 have been completely closed, 5 are still operating without foreign staff and from the remaining 3 we have no information on hand. If the political situation does not improve, the chances are that not only British hospitals but those of other nationalities may become involved and forced out of action. This is not a question of the hospitals alone but concerns the whole missionary enterprise in China.

Conditions in East China, as a whole, are better at the time of this writing. It may change at any time. So far there is little interference from the authorities. But every hospital, dispensary or

clinic reports that patients are too numerous, medical supplies inadequate, the staff overworked and the financial support uncertain. For the past year or two, many of them were subsidized by funds from the two American Advisory Committees, International Red Crosses, the Lord Mayor's Fund, the N.C.C. War Relief Committee and other special civilian relief agencies. These sources are gradually drying up and with the outbreak of the European war the situation has become more precarious. There is no hope from local contributions, as the rich have gone and those left behind are too poor to help. Unless continued support is forthcoming, it is feared that many of these clinics will have to be closed down or the work greatly curtailed.

The story of the mission hospitals in Central China is a repetition of the situation in other parts of the country. Under the expert direction of Dr. J. L. Maxwell of Hankow and with the full support of the International Red Cross Committee for Central China, the mission hospitals have weathered the storm with remarkable success. They went through all the trying experiences of the pre- and post-occupation periods. But the future problems are about the same as in other places. The disrupted communications, and the restrictions of transportation add to the difficulties, especially in the matter of keeping up the medical supplies.

Again, there is the problem of the shortage of doctors which is becoming more and more acute. Appeals for doctors and nurses come to the Chinese Medical Association in increasing numbers. In the months of August and September 1939, 22 such requests have been received from the mission hospitals, mostly along the coastal provinces, and only 3 doctors have been secured. Chinese doctors are naturally reluctant to go to occupied places. At one time, the large number of Jewish doctors in Shanghai helped partially to solve this problem. But lately the difficulty of obtaining passes and numerous other obstacles placed in their way makes this source of supply no longer feasible.

The immense material loss in building and equipment is also another factor that has to be reckoned with. According to a survey conducted by the Council on Medical Missions, 42 hospitals have been bombed, damaged, seized or looted since the hostilities with an estimated loss of one and a half million dollars. To this should be added the twenty odd British hospitals in North China, as noted above, which have been forced to close. This indicates that roughly 23 per cent of the mission hospitals have been affected directly or indirectly by the war.

A further point that deserves our serious consideration is the fact that with the mass migration of population to the West and Southwest an increase of hospital facilities in these regions is urgently needed. A study of the present location and distribution of the different hospitals may throw some light on this question. One hundred twenty-one hospitals are in occupied territory, forty-two in the fighting area and only fifty-four in free China. This clearly shows that there is a distinct need at present of shifting emphasis to the West and Southwest.

From the foregoing it is evident that a new situation has emerged which requires a new formula for its solution. At the last East China Regional Conference of the National Christian Council on March 1939, this subject was brought up and fully discussed. It was suggested that attention be called to the increasing needs in the western areas, and that missions be asked to give these needs attention in making their plans for the future use of their forces. There was a feeling in some quarters at the time that this was difficult to carry out in view of the fact that this part of the country is already under the strain of short staff. Conditions, however, have now changed. With the closing of so many hospitals in North China, a great number of British doctors are prevented from going back to their regular work and, since there is no prospect of doing so in the near future, it seems that this is the best opportunity to try out the scheme as an experiment. Is it not possible to transfer some of these doctors to other places where the needs are more urgent? In the findings of the medical section of the International Missionary Conference held at Tambaram, Madras, in December 1938, there appears the following paragraph: "Missionary societies can no longer afford to think and plan within denominational boundaries. Fuller co-operation must be sought in recruiting candidates and in guiding them during training and furlough. More serious consideration should be given to the effective co-ordination of Christian medical work with other forms of Christian work." Dr. A. Stampar, who was sent out by the League of Nations to report on health and medical progress in China, stated in his report of 1936 that the admittedly great contributions of the medical missionaries had been rendered less valuable than it might otherwise have been by their failure or refusal to pool their resources and efforts. This touches a very vital issue which is a challenge to the whole Christian medical program in China today. What may have been impossible in the past should have become possible in this emergency.

In recent months the co-operative movement has gained much in momentum, numerous co-operatives having sprung up in the Northwest and Southwest of China. Given proper direction and guidance they may become the foundation of a new social and economic order in post-war China. Medical co-operatives have proven to be fruitful methods in other lands and should be encouraged. In Japan, Dr. Kagawa found them successful if operated by Christian doctors. Here lies a worth-while call for pioneering. Medical missions can make a distinctive contribution in this field. It would be highly advisable to make an intensive study of this movement and explore its possibilities.

The more distant outlook of Christian medical work is still full of hope despite the present unsatisfactory conditions. Peace is bound to come sooner or later. In the period of reconstruction following peace, in which medical needs will be desperate, the opportunities for service will be even greater. The past two years have seen the undisputed spiritual value of the hospitals in China in bringing men to Christ. Thousands have been converted through the in-

fluence of mission hospitals. They form the best witness of the living Church. This fact alone justifies our hopes and inspires us to redouble our efforts to overcome all obstacles that the present war hazards may lay in our way and all the difficulties that may be associated with post-war reconstruction.

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Christian Literature in the Kingdom of God Movement

L. D. CIO

TAMBARAM has brought to the attention of the Christian world the important place that Christian literature has in bringing in the Kingdom of God on earth. This demands the special attention of those who are directly responsible for publishing Christian literature and of those who are responsible for shaping policies of missionary work.

Christian literature agencies are, of course, directly responsible for the production and distribution of Christian literature. If well and carefully managed, they may have a wide and far reaching influence, otherwise they may become stumbling-blocks of the Christian movement. Some of these agencies have no doubt had very glorious careers during the past as pioneers in the field of literature—Christian and non-Christian—in this country. But what is their contribution for the present and for the future?

The great opportunity for distribution of Christian literature is shown in the fact that almost everywhere throughout the country Christian people are crying, "Send us more Christian literature because we do not get enough of it." Mr. Barker of Moukden said, "We could sell any amount of books if we only had them to sell." "Received a number of C.L.S. packages—every book was gone in two days," said Mr. Littlewood of Manchuria. Pastor Wong Mu Shih of Dairen remarked, "We need books very badly and have no way to get them." Mrs. Frame of Peiping said to Mr. Terry, who made a trip to North China recently, "Very urgent need of your books in Peiping. You have come at just the right time." Mr. Terry in a report to this office said, "West China is like a dry sponge, literature is absorbed as soon as it arrives and is exposed to view." Dr. Luther Shao of the Christian Church wrote me a letter from Chengtu stating, "In talking with presidents of universities and colleges and Christian leaders, I found that they all expressed the same opinion that they have no way to get various kinds of useful and helpful books published by your Society, and there are not enough they can get even from the Kunming Depot. We need a large quantity of your publications for both Christians and non-Christians here. Please make arrangements to make your books available to us." Were I to quote more, then this article might be too long. But these are enough to show the prevailing cry and urgent need for more Christian literature in both free and occupied China. Are we ready to respond to the calls and to take an increasing share in meeting the urgent need? China

is so big and its needs vary so greatly from those of educated classes to those of people who are just learning to read, from ordinary Christians in the Church to superstitious groups or ignorant factory workers. When we think of the tremendous task of providing all these with reading material that they may be guided to change their selfish and benighted lives into constructive and God-centered lives our hearts beat hard.

The C.L.S. has attempted during the past twenty-five months, since the outbreak of the Sino-Japanese war in China, to do its part in meeting these needs. It has done some things which people would not have dared to think of a few years ago. Rev. A. J. Garnier, our last General Secretary, in his letter of July 8th 1939 stated, "I am quite sure that if anyone had said a few years ago that in 1939 the C.L.S. will be sending 10 tons of books to Kunming via Haiphong and that the Society would purchase a truck to send books to Szechuen, people would have regarded it as a joke." As a matter of fact, during 1939 the C.L.S. has already sent 18 tons of books to Kunming up to this date (September). We may have to send another truck of books to Szechuen before the close of the year. Our News letter, Link No. 42, has the following remark, "The West and South-west of China were crying out for Christian literature as the desert cries out for rain. It was a famine district as far as Christian literature was concerned." In speaking of our distribution it says, "Our total cash income from sales for the months of January to June 1939 inclusive was \$42,000. The sum is only \$2,000.00 less than the amount received in the same period of 1937. This was the peak of our pre-war sales. Actually our receipts for the months of March and April were considerably over those of the same two months in 1937. In the face of stupendous difficulties of distribution, this is indeed a considerable achievement. To understand how great it really is, we have already reported that prior to 1935 we had never taken that sum from sales in a whole year."

The C.L.S. is not only trying to avail itself of the opportunity for larger distribution of Christian literature, it also is trying to give much attention to the quality of its productions. More time has been given to checking over every MS which is presented and every reprint that is made in order to be sure that they are up to certain standards. The Society is also looking for a man whose primary duty will be to give consideration to securing better and more suitable MSS for production. It has also given much more time and thought to getting the books printed in the most attractive form and at the lowest cost. There are, of course, places for improvement, for which we always welcome suggestions and constructive criticism in order that the Society may live up to the hopes of the Christian leaders who met in Tambaram at the end of 1938.

In short the Christian Literature Society is giving special attention to the following points which are in line with the findings of the International Council at Tambaram:

1. To make special efforts to discover Chinese Christian writers.

2. To offer renumeration for acceptable MSS produced by non-C.L.S. writers.
3. To enlist and cultivate promising young Chinese writers.
4. To ensure that all publications from now on, whether new books or reprints, not only are readable but also are planned to meet a real need.
5. To watch constantly the cost of printing with a view to keeping the price of our publications as low as possible.
6. To lay special effort on distribution—the opening of the depot in Kunming is an indication that this Society will exert its utmost to put C.L.S. publications within the reach of all.

The Christian Literature Society for China, for the past fifty-one years, has been supported by the various missionary societies. The Baptist Missionary Society has given its support from the very beginning until the present time. The London Missionary Society was one of the first groups that participated. Other societies, like the Methodist Missionary Society and the Friends of Great Britain, threw in their lot at a later date. At about the same time societies in Canada and the United States of America also joined forces with this Society. The United Church of Canada, The Presbyterian Church in Canada, the Presbyterian Church (North), and the Methodist Episcopal Churches of America are some of the leading societies in the Western Hemisphere which have given their support to this important work of producing Christian literature for Chinese Christians. There are, however, many other societies which are not at the present cooperating with this Society but are doing some independent literature work by themselves, while still others are interested in the production of evangelistic literature. This is the time of all times, I believe, for all missionary societies to reconsider the strategic points of their work in the light of the crying intellectual and spiritual needs of bewildered civilians and Government officials and employees alike. I think the time has come for those missionary societies which heretofore have done little or nothing for Christian literature to wake up and see what opportunities have been lost for saving those souls which could not be reached through the pulpit or by personal evangelism. Similarly this is also an opportune time for those societies, which have already begun on a small scale to use literature as a means of evangelism, to increase the volume of their work. If other fields are striking the note of cooperation, it is more important for the field of Christian literature to emphasize it. A literature producing agency requires many specialists—in printing, designing and distribution—to make it successful even after a manuscript is produced. Unless such processes are in the hands of experts they are apt to be wasteful. Publications either may cost too much or they may merely be good for putting on book shelves. For the sake of the Kingdom of God, I hope this appeal may receive very careful consideration from all who have responded to the call of our Lord, Jesus Christ, for the salvation of the world through the missionary enterprise.

St. Luke's Gospel in Kado

W. H. HUDSPETH

ON the first of September (1939) we despatched from the China Bible House (of the B. & F.B.S. & A.B.S.) one thousand copies of St. Luke's Gospel in Kado 卡多, the language of an aboriginal tribe of Yunnan, South West China. Once again this Bible House, by co-operating with a far inland missionary, has been privileged to be the creator of a new written language. In this country nine tribes now possess some kind of a literature because there exists a Bible Society, or to take this one step further back because throughout the world there are lovers of the Bible who believe, and believe profoundly, that the Bible way of life is the golden key that opens all closed doors. Tens of thousands of Yunnan tribespeople who thirty years ago had never handled a book now possess some Gospel in their own tongue. Is there any other religious or educational organization throughout the world that has such a heartening record?

The Kado, a branch of the Woni race are Lo-lo in language but inferior to that family in physique. Their headquarters appears to be in the Mokiang 墨江 district, towards the south in central Yunnan. They are an unlettered people, agricultural, poor, animistic in their religious beliefs but somewhat influenced by the idol-worship of the Chinese.

Four Missions—The South Yunnan Mission, The Seventh Day Adventist Mission, the Chinese Home Missionary Society and the 'Vandsburger Mission' (German), an Associate Mission of the China Inland Mission, are working amongst the Kados and related tribes. The German Mission is doing a thoroughly systematic work. Several of the missionaries are studying the Kado language and both day schools and night schools for the Kados have been opened. The South Yunnan Mission work is in the Chinese language using a Kado interpreter for the sake of the Kado women, who, unlike the Kado men, do not know Chinese. My experience is that people are more easily moved and influenced when they hear the Gospel in their own tongue. During the past eight years several thousands of Kado have burnt their idols and made a confession of Christianity. They lack teaching however, and that is where this new Gospel will come in.

With 6-8 missionaries the Vandsburger Mission work to the north of Mokiang in a stretch of country centring around Enlo 恩樂 (near lat. 101° long. 24°) and Sinchai 新寨 the latter being the heart of their work. The Black River flows through the whole district. The Kado work of this Mission commenced in 1932. It is not an easy work, a special difficulty being that the villages are scattered all over the valleys and mountains. Up to the end of '36 only about 30 people had been baptized as the missionaries are most anxious, before giving baptism, to lay a solid foundation; they are not seeking large crowds who have simply been "awakened." In the six day schools which have been set up the children are given early

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St. Luke's Gospel in Kado

CHINA BIBLE HOUSE
B. & F. B. S.
A. B. S.

Printed in China
1939

Title page of St. Luke's Gospel in Kado.

and thorough Christian teaching. Describing the first baptismal service in Enlo on the 15th of March, 1936, Mr. J. H. A. Robisch wrote:

"On the 15th of March (1936) we had the great joy of having our first baptismal service in Enlo. The preparations for this day reached a climax three or four weeks before the service. More than 50 people wanted to be admitted to baptism. From them we chose only those who had shown that it was their sincere wish to be baptised. Then with these we had a few more hours of careful preparation. The Lord was with us. After one of the hours of preparation I asked old Mr. P'eng why he could not with certainty say that his sin had been forgiven. Moving his little stool quite near to me he whispered to me the sin that kept his joy away. We prayed together and after the prayer he walked out with a face shining with joy. What he had experienced he did not keep to himself but told it to others. He confessed what was necessary to gain the joy of salvation. Two or three days later his wife came with two other women and said that before the sun set they had to know that their sins were forgiven. They also went away happy. To others the same happened. The first results in Enlo: Praise to the Lord."

In the earliest days services were held under a big tree near to Enlo—strong winds and rains often making worship difficult. In December, 1934, the offerings from the Harvest Thanksgiving Service were given to build the four mud walls of a chapel; for the roof each family gave 50 bundles of mountain grass and four rafters while others went to the woods and cut more trees needed for roofing purposes; and by and by 10-15 men came to do the carpentry. In this way the first chapel was erected. The day the first service was held in that little Bethel was a great joy to all. Nobody noticed there were no benches, chairs or table, and from 80-100 people stood throughout the service. Later old Mr. P'eng observed that each family could easily supply a bench—it didn't matter about the size, low or high, small or big, long or short. So the hall was filled with benches!

In June, 1937 Sister Berta Preisinger, assisted by a Mr. Ch'i and six Kado teachers finished the translation and two revisions of St. Luke's Gospel into the Kado language. Mr. Ch'i, an earnest Christian of Eastern Lisu extraction (another Yunnan tribe) is 38 years old and speaks several languages: Chinese, Lisu, Hua Miao and Kado. He is a middle school graduate from Kunming. The script used in this translation work is that which has become known as the "Pollard" script which several hundreds of Kados are able to read.

We are wondering how those Gospels are going to get to Enlo and Sinchai but after experiencing more than two years of transport difficulties in a war-torn China we are convinced they will get there. And then—what joy amongst the Kado. Those of you who have always handled books cannot imagine the thrill of delight those

people will have. Personally I am moved with awe when I think of what God may do as He breaks through the pages of this Gospel.

Recently in a Dutch paper there appeared the following story:—“A short time ago a few Balinese in Bali were questioned about their desire to be Christians.

Question: Have you learned the Christian religion?

Answer: Yes.

Question: From whom?

Answer: From nobody.

Question: How can it be possible that you know Christianity without a teacher? Has the Javanese teacher been teaching you?

Answer: No, our only teacher is Luke.

Question: Luke! Who is he?

Answer: The Gospel of Luke that we bought a few years ago.

This was the Bible Society's edition of St. Luke in Balinese, circulated in Bali long before the missionaries were allowed to enter, since it was closed to missionary work in 1883.

We will all pray that the translation of Luke which is now on its way to Yunnan will lead many of the Kado to wish to be Christians.

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Hwa Nan College Carries on

ARTHUR CHEN

I. Our Present Difficulties.

THOUGH Hwa Nan College is just entering upon another academic year, our Middle School Department is preparing to go on trek again. From Foochow we came here in June, 1938, to share the Methodist Mission property in Yenping, the City of Southern Peace. Though we hoped for peace, Yenping has been bombed twice, on May 8, and on July 12, 1939. Between these dates, there were numerous air-raid warnings, and at times the planes circled the city, forcing our faculty members and students to stay in dugouts for hours. When we first came to Yenping to share the class-rooms with Chien Ching Middle School, we had to make changes in our daily schedule, and to scatter the rank and file of the faculty, and the entire student body, in eight different residences belonging to the W.F.M.S. and B.F.M., Porches, dining-rooms and pantries were fitted up as laboratories, class-rooms, and stack rooms for books brought up from our library. A small and rather dilapidated temple near one of the compound walls has been slightly remodeled, and serves as a “Music Studio,” plus two practice rooms. We are very crowded indeed. This year some of the stuents will soon be sleeping in the attics, and in wooden double-decker beds, in order to solve the problem of accommodation.

During the months of March, April, and a part of May, the epidemic of special meningitis in and around Yenping brought tragedy to the city and disrupted our program, especially our plans.

for Social Service. Many of our faculty members, students, and servants are periodically suffering from the ravages of malaria, so that their physical efficiency is greatly lowered. At present the limited supply of medicine and especially quinine is dwindling. Unless some immediate supply is obtained, the situation will be serious.

Two former faculty members and one new one, who have most recently returned from graduate studies in the United States, are impatiently waiting in Shanghai and Hongkong, to get into Foochow. We hear with anxiety that they are preparing to attempt the overland route and hope that they will reach Yenping in safety.

II. Religious Activities.

At Hwa Nan College every effort is made to make religion a natural, integral part of the college life. The entire program of religious activities is not in the hands of a Religious Education Director, but under the supervision of a committee consisting of faculty members and students. The Voluntary Bible Classes meet once a week, each following a definite course of study which the students themselves agree on. The faculty members take turns in leading the classes, using such books as:— JESUS, by Leslie Willmott and Others; A WAY TO PEACE, HEALTH, AND POWER, by Bertha Conde; VICTORIOUS LIVING, by Stanley Jones; THE SOCIAL PRINCIPLES OF JESUS, by Walter Rauschenbusch. The half-hour students' prayer meeting is conducted throughout the term without interruption.

As a tradition, every Thursday the joint staff of College and Middle School, after a common meal together, meet in Christian fellowship. The members of the staff lead in turn, and each brings his or her living message to the Faculty Prayer Meeting. The Chapel Hour, led by staff members and seniors, is well attended by the rank and file of the faculty and the student body. Occasionally outside speakers, who happen to pass through Yenping, bring us fresh inspiration.

The Y.W.C.A. is very much alive. Besides sponsoring the Christmas Program, the Easter Sunrise Service, etc., the group carries on a service for the servants on the campus each Sunday evening, at which time the girls take turns in talking to the group and reading the Bible and praying with them, also teaching them some of the easier hymns.

The local Methodist Church has offered opportunity for our faculty members to share in its service to the community by helping in various phases of women's work and for our College Choir to contribute in a musical way. The pastor has sometimes opened the pulpit to members of our staff.

III. Social Service Program.

The Social Service Committee, which is headed by Dr. Carol Chen, working with Miss Margaret Seeck, has been able to get work properly started in spite of the menace of air-raids and the spread of spinal meningitis. Miss Seeck, who received special training at the Merrill-Palmer School, Detroit, Michigan, has been appointed

to Hwa Nan for our Child Welfare Project. Twice each week a group of the student volunteers direct the children in our neighborhood, who have been divided into age-groups, in an active program of music, stories, group singing and play. While in Foochow for a short time, the Middle School students were able to carry on some Social Service work in the Hwa Nan Community Center, adjacent to the campus. There were teachers and play directors for a group of eighty-seven children ranging in age from 7 to 12 years. The children were divided into classes and were taught the subjects of Mandarin, Mathematics, Music, Chinese Penmanship, etc.

During the summer vacation, some students remaining on the Yenping campus have been helping in various ways at the local Methodist Alden Speare Memorial Hospital, talking with the patients sometimes, rolling bandages, and doing a number of little odd jobs which need doing but which the staff can scarcely take time to do, since the hospital is full to overflowing. Some students, answering the call for service, actually put in from two to three hours each day as voluntary nurses; others made sheets, mosquito nets, and white hospital gowns for children, under the direction of several members of the faculty remaining on the campus.

Another helpful service rendered by this Committee was the Home Training Week at the Provincial Bureau of Co-operative Enterprises, during the week of July 10. Each afternoon from five to six a small group of interested mothers met to find out more about home management and child care and training. A series of interesting and instructional talks was given. While the mothers were at the meeting, some of the students were teaching new songs and games, and telling stories to the children. Efforts have been made to contact these families by rendering them service in various ways from time to time.

Plans have been made to turn the Hwa Nan campus in Foochow into a Refugee Camp. Miss Ethel Wallace of our faculty is in charge of this work, and a large committee, including several Hwa Nan alumnae, has been designated to help in the management of the camp. Large quantities of rice and beans have been stored in the campus buildings, and the Hwa Nan Refugee Camp is ready for occupancy in case of emergency. In the meantime, a rice-kitchen has been opened on the campus to serve the destitute people in the vicinity of Hwa Nan. In the former Magaw Hospital clinic rooms, a daily clinic is carried on, by the Willis F. Pierce Memorial Hospital, administering to the people of the neighbourhood.

IV. The Forward Look.

Ten promising graduates received their diplomas and degrees from the hands of President Lucy C. Wang on June 23. One member of the graduating class is a widow and the mother of three children. She and her class-mates are now standing at the portals of more active service. Reports have reached the President's Office that the ten graduates, except one whose whereabouts in Shanghai are not known, are gainfully occupied. Positions have been offered to them, in some cases, before or immediately after their graduation. One

common denominator is that these nine graduates are now all connected with schools and institutions which are supported by different missions in various parts of Fukien Province. President Wang regrets that the demand is greater than the supply, as half a dozen teaching vacancies awaiting Hwa Nan graduates cannot be filled. One graduate, Miss Hwang Ai-Yu, has been granted a scholarship to receive special training in social service in P.U.M.C., Peiping. She is expected to return to the Willis F. Pierce Memorial Hospital in Foochow. Another graduate, Miss Liu Yu-You, has been appointed as student-secretary of the Y.W.C.A., Shanghai. Recently Miss Liu has been elected to represent Fukien students at the Christian Students' Association, Kunming.

Another academic year is just ahead of us, and we hope that our efforts are well justified in following our College motto: "Having received, I must give." At this time of uncertainty and insecurity, let the words of St. Frances De Sales somewhat cheer us as we carry on our work in the uplifting of womanhood of China: "We shall steer safely through every storm, so long as our hearts are right, our intentions fervent, our courage steadfast, and our trust fixed in God. If at times we are somewhat stunned by the tempest, never fear; let us take breath and go on afresh."

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The Challenge of Amsterdam To Christian Youth

KUNG PU-SHENG

DURING recent years, although there have been several world conferences of Christians, the World Conference of Christian Youth of Amsterdam, July 24th to August 2nd, 1939, was really the first worldwide conference of Christian youth from many lands ever to be held. This indicates clearly that the contribution which youth has been making in the Christian Movement has aroused a wide-spread interest and has been recognized as one of the fundamental forces in promoting our Christian Forward Movement. Quite naturally this attention and recognition has given a new confidence, new courage and new awakening to us—the Christian Youth of today. So, if in the past youth has not been exerting its force enough to further the Christian Message, at least now, from the inspiration received at Amsterdam, we know the expectations of others. From the pledge we gave at the World Conference we must now conduct a more meaningful, energetic living and take a more important share in bringing about a better world.

"A World Conference of 1,500 delegates coming from 72 countries and nations." The significance of this event is more than mere numerical figures can represent. Names of countries and nations which formerly we had known only through newspapers and magazines, have been personalized by this conference. The words "World Fellowship" have become much more meaningful and realistic than

before. Through direct contacts with delegates from other countries we have gained information which does not ordinarily appear in the press; a new basis for international understanding has thereby been established. From the Czechoslovakian delegates (Czechoslovakia did not appear on the official delegation list, though there were several very energetic delegates representing that country) we have heard facts which cannot be found in the newspapers. Through them, we have learned how the Christians in that country have been struggling to maintain their freedom in searching for and expressing the truth. It is significant to note that before the occupation there was quite a widespread "pacifist" movement in Czechoslovakia, but since the invasion the whole situation has changed completely. One Czechoslovakian delegate said there was not a single Christian in his country who holds that view now, for facts, actual happenings have taught them how non-violence not only has failed to give a solution, but on the contrary it has deepened the issue. And of course, these experiences coincide with our lessons in China from these two years of struggle.

I remember hearing one of our Chinese delegates to the Madras Conference use the expression "love at first sight" to describe the relationship between the Indian delegates and Chinese delegates. This really is a most appropriate expression. Because of the similarities in the situation of these two countries, in the cultural and religious backgrounds, etc. and especially because of our mutual sympathy and respect, we feel more at home with each other than in any other groups. At the same time, it made me feel too the need for closer contacts between the Christian groups of India and China than ever before. We Chinese Christian Youth know too little of the new India, even of their aid to us, not to mention their own intense struggle. For instance, how many of us are aware of the fact that our Indian friends, in spite of their extreme poverty, are willingly making heavy sacrifices in order to boycott the products of a certain country, and thus to help China? How many of us know how Indian students have lain down under the boiling heat of the sun to protest against the selling and buying of these products? How can we speak of World Fellowship yet allowing such ignorance to exist? We think we are quite well informed about the activities of the Christian Youth of other countries, but the Amsterdam contacts have knocked down our self-confidence. This conference has helped to open our minds to these questions.

Although the whole conference enjoyed very close fellowship throughout, in spite of differences in color or class, yet somehow and sometimes we found a cold breeze penetrating this warm friendly air. During the discussions, the silence of delegates from certain countries and the limits upon the free expression of our own delegates from the "occupied area" forced us back to the reality of the fact that man-made forces are blocking free Christian intercourse. This was the more evident by the absence of certain delegates after the conference had begun, delegates who were forced to stop coming by their

governments; they had not even the chance of being silent in the conference. So all these situations made us realise, whether we wish it or not, that the realm of Christianity has been restricted. We are forced to face all these issues—to surrender or conquer—there is no third choice.

But though Amsterdam offered these contacts and exposed these obstacles, and although the conference did not pass a single solution or make one condemnation, nevertheless by issuing a rather vague declaration, the whole position of the conference as it was revealed in the speeches, the discussions, Bible Study, etc. showed very clearly and definitely which way we the Christian Youth of the world must lead and follow. The conference instead of taking one approach only, by trying to get an all-round prescription for all illnesses, by not limiting religion to personal relationship or something "spiritual," threw a very strong challenge out on all issues. Christianity has a message—it must enter into every phase of life, international relationships, national problems, the economic order, family life, etc. From the discussions we concluded that all these relationships and issues are very much complicated by our historical backgrounds, economic structure, our cultural heritage and that we must have a thorough knowledge and understanding of these in order to decide on our course of action. The two most popular addresses were given by Rev. E. Lauriol "Give Us This Day Our Daily Bread" and Dr. T. Z. Koo "Christianity in the World of Nations." Both speakers in their addresses, pointed out most emphatically how Christian principles should be applied through our economic order and international relationships, thus touching the most urgent problems which youth is facing today. Christians should not lack courage to combat these systems which are devoid of man's love to God, to his fellowmen, and of obstructing justice from our brethren. So from all these, we are able to see the achievement which the conference made and the inspiration which we the Christian Youth of today have received.

Though after only ten days the conference was closed, the fellowship which we experienced, and the message we received urge us more than ever to strive for a lasting fellowship—for a better world order. The conference also strengthened our confidence and our faith that we the Christian Youth of the world should take a leading part in facing the challenges.

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I should like to take this opportunity on behalf of our Chinese delegates to thank all the pioneer workers and our co-workers in the Christian Movement in China, for it is your achievements in the past and your contributions in the present, which made it possible for us, the representatives from China, to make a contribution to the conference. We hope from now on, that we will make the most of our opportunities in sharing these responsibilities with you, in realising what we Christians are attempting to achieve, paving the way for a closer Christian World order.

The Significance of the World Conference of Christian Youth at Amsterdam

LI DJOH-I

WHEN one tries to point out the significant features or events that have occurred in a conference like the World Conference of Christian Youth, his attention is drawn more to those which are considered to be the high lights of the conference than to those which ought to have stood out prominently but failed. In presenting some of the most outstanding facts about the conference, one must not, however, neglect to detect the weak point as well, for it is just as significant as the success or achievement made by the conference. It is not an attempt to be critical, but to be honest and fair. Critics are of two kinds—those who are fault-finders, and those who are merit finders. The former see success only, while the latter, failure. They compute only in part what the conference has done or failed to do and tell only half of the story. To state the significance of the conference is not just to give one's impression, but also to point out the facts observed or recognized, if not by all, at least, by most of the people who were present or who know about it. Observing through the eyes of a Chinese youth, and yet claiming not to be entirely free from prejudice, I shall try with Christian honesty to describe the conference at its own merit.

I. Possibility of World-Wide Unity.

The Conference was significant because it was the first world conference of Christian youth. For the first time in the history of Christendom the young believers of all lands have come together to share their concern and experience, to deliberate upon the great issues that confront the extension of His Kingdom, to wait together upon the Lord through various forms of worship and to rededicate themselves to God in the task of bringing His Kingdom to come to pass. The conference was sponsored by Christian World Organizations, and formed the fourth of the great series of world conferences: Oxford, Edinburgh, and Madras. The three preceding conferences were mainly conferences of elder Christian statesmen from whose hands we have received the priceless gifts of valuable experiences and ecumenical consciousness. The Oxford Conference on Life and Work had four hundred and twenty-five delegates, the Edinburgh Conference on Faith and Order, five hundred and four, and the Madras Conference on International Missionary Work, about six hundred, while the Amsterdam Conference had fifteen hundred from over seventy nations. It is a significant fact that the Amsterdam Conference was not only the most representative of present day Christianity throughout the world, but also the consummation of the Christian world conferences.

In Edinburgh the members of the Youth Group were admitted to all sessions, though they were not allowed to speak or vote. In Oxford a hundred places were given to representatives of youth; they were present at the plenary sessions of the Conference, but not at the meetings of the sections. In Madras there was no special youth group, but among the delegates there was a large number of

youths. The church has certainly cast her eyes on youth, for youth is the pivot around which the destiny of the world swings. Upon the shoulders of youth rests the responsibility of building up a world-wide Christian Community and of advancing the Kingdom of God on earth. The Amsterdam Conference therefore had the benefit of receiving from the preceding three world conferences the valuable findings and inspiration which are the high heritage for Christian youth. The greatest inspiration is the growing sense of ecumenicity. For the first time the delegates had such ecumenical experience, and the purpose of the conference is thus achieved, for "it aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. The purpose is to mobilize Youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion."

It is also a significant fact that the Conference should have been held at such a time when Europe was on the verge of war and Asia had been in torment. Since the whole world was about to be shattered into pieces, and a very serious blow-up imminent, one wondered how could it be possible to hold a world-wide conference in the center of Europe. Yet it was successfully held, and it serves to demonstrate the fact that a world-wide Christian unity is possible and Jesus could overcome the world. As the destructive forces are pulling the world and people apart, the Christian forces should unite and put the shattered world together. Hope in Christendom is the hope of the world. Without that hope there is no hope.

Upon entering the Concert Hall where the assembly of the Conference was held we saw that there draped before us and around us were the colors of the nations. And above all was the large blue banner bearing in letters of gold, "Christus Victor." As we looked closer we saw that the dresses of the delegates from the various nations were distinctive in design. So was their speech, their church allegiance, and cultural background. And yet in their hearts flamed the same Christian ideal and they have found oneness in Christ in spite of the dividing lines of nation, race and denomination. We now understand why the League of Nations failed and why the nations could not come together and must resort to war. Without Christ there is no real unity.

It is true that so many delegates came to the Conference having "Mother Complex" or Oedipus Complex as psychologists would call it; that is they thought so much of their mother country that they forgot that "this is my Father's world." In group meetings or in conversation they tried to show what a great country they were living in and how many glorious things had happened to their people and all that. This is all right, so long as they do not put their national loyalties above God. Whether or not the conference has succeeded in releasing this Mother Complex in the conscious or sub-conscious mind of the delegates we cannot tell. But the conference did bear a united witness to their loyalty to God as transcending any earthly loyalty. The message issued by the Conference says: "As we have

talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the World."

II. Deepening of Spiritual Resources.

With one spirit and one hope the Conference plunged itself into the most difficult questions and the burning issues of today, such as, World of Nations, Nation and State, Economic Order, Racial problems, Education and Christianity, Christian Marriage and Family Life, and the Church: its Nature and Mission. These formed the seven topics for discussion. Having introduced the members of the Conference to all these problems, the Conference was faced with the question, "What are we going to do about it?" It was inevitable that there was confusion in thought among the members of the Conference, but several addresses relevant to these questions served as guiding posts in leading the thought of the members to a clearer consciousness and a surer ground in their tackling of the issues. For instance, Professor R. Niebuhr's address given on July 26 "The Christian in a World of Conflict" warned us that in the event of conflict, a Christian must not hold himself aloof from the fray, but he must remember that the position occupied by God always transcends conflict. He also reminded us that it is the duty of Christians to look with sympathy upon those who have received from God the special vocation of witnessing against war. His address was then followed the next evening by the Rev. G. Macleod of Scotland on the subject: "Can Men be Brothers?" Dr. Macleod showed that the right way to create real brotherhood among Christians was to live in Christ, in His Church. On July 28 Dr. T. Z. Koo's address "The Christian Community and the World of Nations" urged the churches to take action to bring about an international order and organism, by urging, among other matters, the creation of a strong international police force, by forming a universal sense of good and evil, and creating a state of mind which predisposes individuals to act for the good of humanity. The thought of the Conference was finally led to Jesus. What has Jesus to say about it? We then sat quietly each morning for one hour and a half listening to His words, and found that His words touched every problem of life, and in Him there is the key for the solution of the problems of the world.

The rediscovery of the Bible at Amsterdam is a most significant feature of the Conference. It is a rediscovery, because "many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, he has become a living God, declaring a living message for our own lives and our generation" (quoted from A Message from Christian Youth of the World). So far as I know this is the first time that Bible Study occupied the central place in the program of a world conference. We were called to go back to the Bible, to Jesus and to God. In the remarkable address of the Archbishop of York: "In the Beginning—God," he said: "In the beginning—God. That is where, as Christians, we start. Here is the difference between faith and philosophy. For philosophy God is the ultimate problem, or at best the solution of the ultimate problem; he is reached pre-

cariously, at the end of the argument. For faith He is the starting point, the subject of our initial assurance with which we set out to understand and to direct experience." He went on to say: "As we think about the world, do we try to understand it in the light of our knowledge of God—that is to say, in the light of God's revelation of Himself? That is one main concern of the Bible."

For many of the delegates Bible study has been a real revelation to them. Let me quote the words of a Swiss delegate, D. Von Tscharner. He said: "Amsterdam must not have been in vain. What we should wish to have learned here is to listen freshly and more faithfully to the Bible, that is, to the Lord of the Bible—so as to pass on to others what we have heard. And we have seen how good it is to study the Bible *together*. That is the thing which we should think of again and again." The Amsterdam Conference has afforded us wonderful opportunity for Christian fellowship and for knowing each other better, but the most important of all was the opportunity to know God and His Son, Jesus Christ, through the study of the Bible together, afresh.

The other important achievement of the conference is the evidence that the young people have made a new discovery of the church and of its significance for the world today. The interest of the delegates in the world problems and the church is shown by the fact that more than half of the delegates chose the first discussion topic, "Christian Youth in a World of Nations" and the last, "The Church: Its Nature and Mission." In the crisis of the world the church is conscious also of its own crisis. "Russia has rejected the Orthodox Church; in Germany the Nazis appear to be in quest of a blonde, Aryan, purely teutonic deity, perhaps Wotan, to take the place of Christ; in Spain, as in France and in Mexico, the Catholic Church is being defeated and dispossessed; in Italy, Catholicism, outwardly safe enough, must watch its political step more carefully than ever; while in Britain and America the religious struggle is, so far at least, only slightly less political and a little more intellectual and academic, but equally momentous on the economic level and in the arena of social thinking generally," (quoted from F.C. Grant's *Frontiers of Christian Thinking* pp. 83-84). But Christianity has survived all forms of persecution and trials throughout the ages. The young people have discovered that the Church is still the leavening power in the world, the fountain of love from which flow all acts of mercy and kindness, and the witness to the coming of the Kingdom of God.

The Conference has provided opportunity for the members to see each other's faith through various forms of worship, such as "The French Reformed Liturgy," "The Hungarian Lutheran Tradition," "The Danish High Mass," "The Anglican Service," "The Holy Liturgy of the Eastern Orthodox Churches," "The Free Church Tradition of Worship," "The African Negro Service of Worship," "The Indian Service of Worship" and "The American Service of Worship." We have shared the richness of Christian tradition and seen the peculiar gifts of various peoples brought to the feet of the One Lord, Jesus Christ. God has given to different peoples and churches different gifts so that they could work together as

members of the same body, and be filled with the strength of Christ. Thus the Conference not only acknowledged the great spiritual values of churches, but also voiced the desire for a united Christian Church or Church Universal." Let me quote the words of the Chairman, Dr. W. A. Visser 't Hooft in his closing address, saying, "The Victorious Christ now sends us into the world. He sends us together, though we go in different directions. He sends us to the same task, though the conditions in which our task is to be performed differ widely. The common task is to build the kind of Church of which we have here seen a glimpse, a Church which does not bless the world as it is, but calls the world to order, a Church which knows of its eternal mission which no one can take away from it, a Church which tries to be the Church; *one*, that is, united: *holy*, that is belonging to God alone; *Catholic*, that is, as world-wide as the plan of God; and *apostolic*, that is, true to the faith on which it is founded."

The hope of this world's salvation then lies in the deepening of spiritual resources. In Christ we have found a new reservoir of love, patience, self-denial which takes the place of selfishness, aggression and exploitation that curse the lives of most human beings. Through the Church, the visible body of Christ, we have found the leavening power that is fermenting, rising; growing until there dawns a new world. Not a program, then, but a new motive; not a resolution, but a new spirit; not a social philosophy but transformed men and women; this is Jesus' answer to the social problems of a world of exploiting greed, of festering hate, of beast-like war, and this is also the pearl of the Conference that the members have discovered and possessed.

III. Widening of Youth's Vision.

So far as age limit is concerned Amsterdam was a real youth conference. According to the statistics fifty-eight percent of the members of the conference were under twenty-six years of age with a mode age at twenty-four. From the standpoint of psychology twenty-four is just in the adolescent period. It is a period at which the whole nature of the individual is profoundly stirred. At the same time there is a marked development of the social consciousness and life takes on a new richness and complexity. This is a most critical period of human life. It is not age, however, but the spirit of youth that is more important. Dr. John R. Mott may even be younger than some of us. We have seen the significance of the conference as regards its world character and Christian nature, but the spirit of youth in this conference, I must confess, was not so evident nor at least so prominent, as one had expected.

In the first place there was lack of initiative on the part of youth. The conference seemed to have been planned and organized by a group of very experienced and matured Christian statesmen. It was like an institute sponsored by a company of elders, run by a group of efficient administrators, and staffed by a number of world-known lecturers, none of whom, of course, is in the most troubulous adolescent period. If it had been in the hands of youngsters the conference might have been a failure. But who knows? Failure is

the mother of success. The spirit of youth is to make blunders and to experience failures. From the very beginning no one would doubt that the conference was going to be a success, but the most regrettable thing was that it was too successful. Even in the discussion groups according to the quarry there had been no awkward incidents. Let me not be misunderstood. In the beginning of this report I have said that we owed a great deal to the elders whose experience and help are most valuable. But that was a youth conference. A greater success would have been attained had it let the youth find its Life by losing it, find its success by failure and learn its way by blundering at it.

In the second place there was lack of freedom of speech. Every statement that one wanted to make at the plenary sessions or meetings must be written out and censored by a committee before it was allowed to be given. As I said above in the Edinburgh and Oxford Conferences the youth group was invited to be present, but not allowed to speak. They were the conferences for the elders and not for youth, but Amsterdam was a youth conference. There Youth should have had all its freedom to express itself. What the world desperately needs is the gift of an honest criticism which youth can bring. Even destructive criticism should be welcomed, for no constructive plan begins without a destructive act. If you are going to erect a new building on a plot already in use, the first constructive step is to cut down some of the obstructions which block the new plan. The meetings went on very smoothly and the discussion groups were very calm. This is the impression of most of the delegates. But where is the spirit of Youth? We had hoped that there would be a very stormy discussion, hectic arguments and some startling acts. "If so, the meeting might have been broken up" you would say. But why should we be afraid of breaking up the meeting. That may be the best thing that could happen. The world may turn around and ask why, and often the hope of the world depends on breaking up a few meetings.

In the third place there is not enough adventurous spirit which is typical of Youth. It is true that the conference itself is a venture and the worship service, the Holy Communion, and the Bible Study are all daring new enterprises and have caught the imagination of Youth. But in some way I cannot but feel that more fire was needed. Dr. John R. Mott reminded us that we should go forth from Amsterdam with a vivid sense of what it means to be an ambassador of Christ at this great moment, and with an undiscouraged purpose to carry out His mandates. We felt the glow, the warmth, the beauty of the Conference, but we still need the fire that is burning in our hearts and burn out for Jesus. The most challenging words that I found in the conference are the words in the message from Bishop Nicholai Velimirovitch of Jugoslavia. He asked "Will you be frightened by martyrdom? Don't you consider it a better lot to die for God's truth than through the reconciliation with idols to prolong your earthly existence for some few years and by doing so to cut yourselves off from the life of eternity?" To be an ambassador of Christ we need the missionary spirit and the spirit of martyrs. We cannot play

safe. Safety first is for the railway sign, but not for Christianity. Christianity is a venture.

In spite of all that I have said above the conference has widened the vision of Youth. The young believers of Christ have seen a new Heaven and a new earth, have pledged themselves for peace and justice in all social and international relationships, and dedicated themselves to the task of building up a united Church, to the end that under the guidance of His spirit, "many shall come from the East and the West, and from the North and the South, and sit down in the Kingdom of God; then in truth will be fulfilled the triumphant cry heard by the apocaliptist 'The kingdom of the world is become the Kingdom of our Lord, and of His Christ.'"

Jeremiah and his Message of Hope for our Day

G. F. ALLEN

"**S**WEET are the uses of adversity." If there is one message which runs through the pages of the Bible, it is that God uses suffering in His wisdom and His purpose, for the discipline and training of our souls. The problem which we still raise today is raised as a recurring cry through the Bible, "Why do the righteous suffer?" The answer is given in the prophets of the Old Testament, and finds its culmination in the Cross of Christ, "Because God is in the midst of the suffering, manifesting and leading others into His heart of Love." When we ourselves are called to pass through suffering, then we learn with a whole new depth the meaning of the Biblical message. As we learn that message, we discover with a whole new depth, how richly the Word of God still speaks through the pages of the Bible to our own day.

Our Canton Union Theological College has known its share of the sufferings in China through the last two years. For a year we carried on our work under constant threat of day and night air-raids. Then came the occupation of Canton. With a magnificent courage, a large number of our students volunteered to stay and face the perils of the Japanese advance, in order that they might help in refugee work amongst the mass of the poor who were unable to leave. For six months all books were laid aside, as we laboured to provide food and shelter for some twenty thousand refugees. Now our college has moved with many other educational institutions to the West. In cooperation with the Central China University from Wuchang, we are rebuilding our educational work amid the primitive simplicities of a village near the Burma road. During the last few weeks, as I have been preparing lectures on theology, I have been reading and reflecting again on the book of Jeremiah. Our own situation seems to have lit up his situation with a whole new insight. His message then seems to have spoken with a whole new power into the needs and sufferings of this our present day.

The situation in which Jeremiah lived was very similar to that in many parts of China today; if it differed, it differed in being far

worse. The country was invaded by the strong neighbouring power of Babylon. In 597 the leaders of the land were carried away captive; in 586 there came the second invasion, in which the capital city of Palestine was captured and destroyed. After this, for a little Jeremiah still lived in Palestine, under the rule of the Babylonian puppet governor, Gedaliah.

What then should be done? There were some who advised escaping from the sufferings of war by retreat to the protection of another foreign power. "We will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell." (42,14. All references are to Jeremiah unless otherwise stated.) In the end this group compelled Jeremiah to go down to Egypt with them. It was however very much against his will. He did not approve of the pretended patriotism, which escaped from the rule of one foreign power only to seek the security of another. He taught that men do not escape from their fears, by retreat from the objects that cause their fears. Fear is a spiritual power in our hearts, and if we retreat to another place, it travels with us in our hearts. "If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die." (42,16.) There is no analogy in this for the movement from Chinese occupied territory into free China, for in Jeremiah's case the whole of Palestine was occupied, and there was no free Palestine to which he could go. We might however not unfairly paraphrase the saying in a form familiar in our day. "We will go into the land of Hong Kong, or overseas to America, where we shall see no war, nor hear the sound of the air-raid alarm, nor have around us thronging refugees hungry for rice." In so far as the motive for leaving war areas or occupied territory is not service but fear, to whatever place we go the analogy holds. Doubtless Jeremiah's message today would be the same, and all the stronger spirits would agree with him. Fear is never a motive for Christian action; and we never cure our fears by running away from that which we fear. There is however a cure for fear; and many who have stood by the suffering in the midst of air-raids, or volunteered to face the risk of invasion for refugee work have found and proved that cure. When we are engaged in works of service then our fears are taken away; for "there is no fear in love, but perfect love casteth out fear." (I John, 4,18.)

Jeremiah had in some ways an even harder question to face, than the issue, what should be done? What should we think? What should our attitude be, face to face with an advancing enemy army? The danger is that we lose our faith in a single, all-wise, all-loving God. It was a very pressing danger in Jeremiah's time. Only comparatively recently had the prophets begun to teach that there was a single God of justice who ruled all nations. The mass of the people probably still had a slender hold on that faith. The older faith was quick to reappear, that every nation had its own god, and that war on earth reflected the conflict of gods in heaven. If Babylon

had been victorious, did it mean that Jahweh after all had no control of the nations of the earth? Were the gods of Babylon real, and had they proved themselves stronger than the God of the Jews? Perhaps after all their whole faith was mistaken, and they ought never to have forsaken some of their earlier superstitious cults. "Since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." (44,18.) Precisely the same danger of loss of faith besets us today. Always in time of war, when national feeling runs high, we lose our grasp of the vision that One God rules all the nations of the earth. We project our own self-pity in our sufferings onto heaven, and say that God is merciful and specially regards our nation with a loving care. We project our enmity onto heaven, and say that our political enemies must also necessarily be the enemies of our God, and that their actions must be inspired by some strange and foreign malignant power. We need then to hear again the triumphant reassertion of monotheism, with which Jeremiah met the faltering faith of his day. "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee." (32,17.) "Thus saith the Lord of hosts, the God of Israel: I have made the earth, the man and the beast that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me." (27,5.)

So far we shall probably all agree with Jeremiah. Pious phrases are always safe and pleasant to hear. We may not be so ready to agree with the conclusions, which Jeremiah draws with relentless logic from this faith. When another nation invades our nation, or any country which we love, then inevitably we ascribe all manner of evil motive to the policy of the aggressor. By implication therefore we say, that God has for the moment lost hold of the affairs of man on earth, and that other forces in the heart of men are opposing His righteous will. This was not Jeremiah's view. He argued differently from the faith that God is Lord of history, and that He works out His will in the affairs of nations. From the sentence which we last quoted he draws the conclusion, "I give it into whom it seemeth right unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant." (27,6.) To his countrymen in their sufferings, Jeremiah proclaims the Word of Jahweh, "I will send unto Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations." (25,9.) What Christian teachers in China dare paraphrase such a sentence as this, and proclaim God as saying, "I will send unto Japan my servant?" Here at first sight there seems no message of hope. Not for nothing has the word jeremiad in English become a name for pessimistic complaint. I turn to my Oxford Dictionary, and find that the name Jeremiah is described as "dismal prophet, denouncer of the times."

Is Jeremiah right or are we? Were the great prophets of the Bible really dismal pessimists? Or is there some strange confusion? Is there an ultimate optimism hidden behind the apparent pessimism of Jeremiah? Is there a secret fatal pessimism hidden behind our show of optimism? Let us for the moment leave these questions, and see a little further the policy toward which Jeremiah is led by his faith in one sovereign God. Jeremiah was faced, as are many in China today, with the question of the right religious policy for occupied areas. To begin with he is very realist with the situation. He does not encourage false hopes that the situation will be ended in a day, when the facts are that the situation is likely to last for a longer time, and that some active policy must therefore be framed to meet it. "Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart." (37,9.) When his country is placed under the puppet ruler of a foreign power, and when resistance is for the moment vain, he encourages them to accept the inevitable situation, and not retreat to other lands. "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him saith the Lord: for I am with you to save you, and to deliver you from his hand." (42, 10 and 11.) To the leaders who have been carried away exile into Babylon he writes a letter with the same message. "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters;.....and seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." (29, 5-7.) He does not merely teach them to pray for their enemies, in the sense of asking that the wicked godless heart of their enemies may be converted. He bids them pray for the peace and prosperity of their enemies, because the one God of Love regards their enemies also with eyes of love, and because in peaceful cooperation with their enemies they will find their own peace. Here is a message very hard to hear when the passions of national loyalty run high. Is it we who are right when we find such a message intolerable? Or had Jeremiah seen and maintained a vision of faith in one God, which we all too easily forget and betray?

The question is often debated today, whether the Christian Church would be disloyal to its Chinese friends, if it still carried on work in the areas under Japanese occupation. There is little doubt what the answer of Jeremiah would be. For his generation it was a far more difficult question to answer. Until very recently, they regarded Jahweh as the God only of Palestinian soil. When Namaan wanted to worship the God of the Jews in his own country, he makes the native request for two mules' burden of earth to take with him, so that he may still worship on Jewish ground. Only lately, in the Deuteronomic reform, it had been insisted that Jerusalem was the one place in all the world, to which the Jews must bring their sacrifice. With a terrible urgent sadness, the cry must have gone up in Jeremiah's time, "How shall we sing the Lord's

song in a strange land?" (Psalm, 137, 4.) Jeremiah does not answer that all religious work must cease in the areas under occupation. Rather, born through suffering, there comes the noblest vision in his writings. God is omnipresent; He can and should be worshipped in every place, for He makes Himself known direct to the individual heart. And Jesus Christ, in the central act of Christian worship, takes up and applies to the Holy Communion the vision of the New Covenant which Jeremiah saw at this time. "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." (31, 33.)

It is God Himself who has called up the enemy nation as His servant. They should settle down quietly, and build their houses and plough their fields, under Babylonian rule. They should pray for the peace of the enemy nation. These were not popular views, as similar views would not be popular today. Jeremiah meets the same protest, which many meet in many nations today; always those people are unpopular, who attempt to uphold the universal vision of international friendship, in a day when political leaders are doing all they can to build up more limited national loyalties. The charge that is raised against him has a very modern sound: "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war." (38,4.) Was Jeremiah wrong? There may be times when a weaker nation is fighting a lonely battle for justice, and when we agree that nothing must be done to make its battle harder; and many will feel that the present conflict in China is such a time. Yet Jeremiah may usefully remind us, that the Church, which upholds the vision of international friendship in days of peace, when it is easy to do so, all too easily forgets that vision and becomes a recruiting agency in days of war. Perhaps, as sometimes happens in the divine irony, the word spoken in reproach is heard in fame. Perhaps after all it is precisely the task of religious leaders in the world, to weaken the hands of the men of war. From a greater than Jeremiah the words are later heard, "Blessed are the peacemakers, for they shall be called sons of God."

Whether Jeremiah was right or wrong, at least we must recognize that he had immense courage in his convictions. He has to meet the far more serious charge of lack of patriotism. "Thou fallest away to the Chaldeans." (37,13) Which of us dare face the charge that we fall away to the totalitarian powers, if we are English, or to the Jews, if we are Germans, or to the Japanese, if we are Chinese or living in China? It is one of the most acute and agonising of conflicts, when our loyalty to one group of men, which we call our nation, seems to conflict with our loyalty to another group of men, which we call the world-wide Church. In theory we assent to the faith that all mankind form one family in Christ; but our theories have not conquered our feelings; and there are very few Christians who really feel that their fellowship with a Christian of an enemy nation is a stronger bond than their fellowship with a non-Christian of their own nation. Jeremiah had to live through heart-searching conflicts. "As often as I speak, I cry out; I cry, Violence and spoil; because the word of the Lord is made a reproach unto me, and a derision all the day. And if I say, I will not make

mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire." (20,8 and 9.) The fire became too strong, and he proclaimed that there was one God of all nations, who was working out His will in the present sufferings of his country. As a reward for his faith, he was cast in the dungeon which had no water but only mire; and he was left there to die until, strange to say, an Ethiopian rescued him with old cast clouts and rotten rags. (38, 1-13.)

Was Jeremiah the dismal prophet of pessimism, with no message for his own day or ours? Or is there in the Biblical prophetic message an optimism, which is more deep than we have understood, and which is still sorely needed in our time? In other places it does not sound as if Jeremiah had only a dismal message of defeat. "There is hope for thy latter end, saith the Lord; and thy children shall come again to their own border." (31,17.) "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (32,42.)

This last verse gives us the clue. Only if we can trust and see that it is God who is Lord over the apparent evil, can we then hope and know that God will also be Lord over our ultimate good. There are two possible attitudes over against national adversity. We may, and we very commonly do narrow our vision of God, until we believe that God is only Lord over our own nation. We may suppose that the enemy powers which oppress us are inspired by some malignant force, contrary to the purpose of God. This however is the real pessimism. We lose our faith that God is living and active in His world. We begin to feel that somehow God has lost His hold upon the affairs of nations. We feel that His purpose is being defeated in the world. But if there are malignant powers which have proved stronger than God today, what hope or confidence have we that God will prove stronger tomorrow? If God has lost His hold on the world, what ground have we to trust that He can or will regain it? It is our great temptation in suffering, to lose our hold on God. Like the contemporaries of Jeremiah, we fall away to the lesser gods of our own security, or of limited national loyalties. And this is the deep and ultimate pessimism, to lose the faith that One God of all nations is reigning in His world.

Behind our apparent optimism there lurks a deep and sinister pessimism. Then we need to discover or rediscover, that behind the apparent pessimism of Jeremiah there is hidden a radiant triumphant optimism. The clouds may be dark. We may see nothing but suffering and adversity. But there is another bolder way to face adversity, and it is the way along which Jeremiah led his people. He makes the bold astonishing claim, that it is precisely God who is Lord over the adversity. God has a hold over the situation. God is already reigning here and now. It is God who has called Nebuchadrezzar his servant. And just because Jeremiah, piercing the cloud of apparent suffering, discerns here and now the hand of God at work, therefore also He has hope for the future. There are no malignant powers which can prove stronger than God. God Himself is using

adversity, because for the moment He needs adversity for teaching men His lessons. Therefore God also can restore prosperity, when men have learnt His lessons. "For I know the thoughts that I think toward you saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end." (29,11.) This is the bold unshaken optimism of Jeremiah, who is very far from being the dismal prophet; this is his sure and certain message of hope alike for his day and for ours.

God can and does and will use our sufferings, if only we will turn and learn His lessons. He teaches us a new discipline of mind and body in His service. He liberates us from the worship of lesser gods, by showing us their vanity. He frees us from the love of possessions, as many in China today have found who have had to leave their possessions. He frees us from isolated, self-seeking individualism, as He shows us the weakness which it has caused. He frees us from our conservatism, as He breaks down the old order of things in order to construct the new. He teaches us that nations like individuals will never prosper, so long as they each compete for their own prosperity; that they will only find their own peace, when they learn to seek the peace of their neighbours. The one-thing necessary is that at last we should be willing to repent and to learn God's lessons. "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee." (14,20.) Then we shall learn that just because it is God who is Lord in and over and through our present sufferings, therefore we have ground for hope that God will also be Lord over our future joy. Just because Jeremiah has the amazing boldness to say that it is Jahweh, the God of the Jews, who has called their enemy Babylon as His servant against them, therefore also he can turn to his own countrymen and say, "There is hope for thy latter end." God is in charge, and has not lost His hold on the world; this, and this alone, is the ground of our hope. "For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (32,42.) If the present is dark, and if we suppose that the reason for the darkness is that malignant powers can successfully oppose the will of God, then the future is even darker. If on the other hand like Jeremiah we can pierce the present darkness, and discern that God is working out His purpose through it to teach us new lessons of His love, then in new penitence of heart we can begin now to learn these lessons, and the future will be radiant in hope.

Beyond Peace and War*

J. USANG LY

A

GAIN war rages in Europe. In the Far East it still continues after these years of destruction. Another war may break out elsewhere at any time. Nowhere on earth is peace absolutely secure. If our recollection and reflection are cor-

*An address delivered at a club meeting on international relations in November, 1939.

rect, we can realize that there have been "internal" and "external" wars before us through all this generation. It may be admitted that some material progress has been made in spite of war; but, because of war, the serious setback in human progress must be recounted with horror and shame. Civilization and culture have been damaged so much in substance, in meaning and value; livelihood with the majority of people has been made so much more difficult and life as conceived in the light of God has deteriorated against hope. Social structure together with its foundation is badly shaken. Confusion spreads. Wherever we may try to live intelligently, what we do and what we think are disturbed or even destroyed by war and the rumours of war. Why does war recur as a storm or a plague to afflict mankind? Why can peace not be preserved? May we not do what we can in time of peace, and in time of war can we not do what we may?

One who is not able or willing to believe in the preservation of peace alleges that there must be war in this world so long as there are divisions of race. "War," he may assert, "is a means of human progress." Even though we may grant that, still the question arises: Is there no other means of human progress which has been, is, and will be proven less costly? Can there be no progress without war? Why is a nation, moreover, why are all the nations, not determined to avoid it?

There is a saying that war is a result of sin. Another saying is that war itself is sin—a crime or a disease. If war is a criminal deed or if it is a disease, it can and must be avoided. Indeed, it ought to be cured by all means. Flood or famine is more a natural than a human event and yet we are able to overcome it. Why are we not willing to overcome war which is so much more a human than a natural event? If war is foreseen to arise, why can it not be prevented? War goes on here and there. Isn't there some way to stop it? What enables it to continue? Who carries it on?

Some private and public organizations exist which have come down for decades or generations with the abolition of war as their sole object. They do not seem to have succeeded anywhere. War has not ceased as a national instrument of international dealing; it has even expanded in scope and intensity. It is no longer popular, one may insist, nevertheless it prevails. Its destructive and deadly effect is more horrifying than ever before and the extent of that effect as seen in Poland, in China, in Spain, and in Abyssinia is so much more inhuman. Anti-war organizations seem to have spent all their effort in pain and peace advocacy apparently does not avail. One can hardly avoid asking, Why does Peace—as intended by God—fail? Why does War—as made by man—succeed?

Of course war does not succeed in the sense that it brings to the world what man wants; but it does so in the sense that it operates instead of peace at a time when peace is most desirable and necessary to all mankind. This is a proposition that may lead one to ask, if not to doubt, what the varied organizations which stand for peace have done. There can be no denying that their membership grows.

and their influence extends. To-day there are more earnest peace-advocates—more young war-resisters—more internationally-minded people than before. On the other hand, one must admit that their influence and their membership do not seem strong enough to alter the status or the possibility of war; they do not succeed much in strengthening the realm of peace. There is now no universal concord in prospect but, on the contrary, hostilities rend the family of nations. What has been done and said seems to constitute a problem rather than a solution. Organizations working against war or advocating peace, methinks, need to review and reevaluate their own ability and activity. New ideas, new techniques, new projects and new talents must be explored as readjustment of their policy (or method) becomes imperatively urgent.

If peace is indivisible, universal, world-wide, unlimited, then organized effort for peace cannot but be indivisible also. First, therefore, it is necessary to reconstitute the organizations and to readjust their relations so that there shall be a unified and unifying world peace movement.

If the Cross of the Prince of Peace must be lifted up or if energy must be generated, harnessed, applied, and directed, for a purposeful accomplishment, then personnel is needed; and if war takes the best trained personnel to carry it out to a "logical conclusion," then how much more and better-trained personnel must anti-war secure in order to attain peace? Second, then, it is necessary to reorganize the force of workers in our peace movement.

One other readjustment concerns the question of approach to the problem of peace or war. It may be agreed that peace is harmony without war, or that war is the negation of peace, and so it may be assumed that war and peace are separate and independent in the course of human events; but they are not so. Somehow, let it be emphasized, they are related as a historian may carefully observe. A symptom of peace may be identical with one of war; a factor of war, with one of peace; and a cause of peace, with one of war. For example, a so-called regional cooperation or agreement is a symptom of peace, for it works toward peace; but it is also a symptom of war, for as an alliance or entente it may also work for war. Religion, or education, or socialism, or capitalism, or armament of a certain kind in practice, if not in theory, may be a factor of war as well as, usually assumed, one of peace. When pacifism, confined only to a certain nation, inspires peace-loving people, it is a cause of peace; and yet while the peace-loving nation "invites" the contempt of a war-like nation, it also may be a cause of war. In other words, there is a difference between, and yet at the same time a relation or even identity with, what is particular and what is general, or what is local and what is universal, or what is temporary and what is permanent, or what is a part and what is the whole. For our own convenience, we may study the problem of war and that of peace separately; but in a search after solution, we cannot and must not think likewise. War and peace are but two aspects of the same universal human problem. There can be no solution if one or the other aspect is neglected in our constant survey.

Lastly, it is most important to recognize the fact that while, in the course of human events, peace or war is both personal and impersonal, it depends on man. No human event devoid of its human element can be intelligible. Human element is predominantly present in the problem confronting us. There are some persons who lead the forces which produce either peace or war and there are others who follow them. A system, economic, political, or social, cannot be developed effectively in the interest of peace or war without leadership, however the system may vary as time marches on; and it cannot even exist apart from living persons. Naturally, the enigma why, where and how some persons are leading events to war while others follow is the most interesting as well as the most relevant question in a movement which strives for peace. The central view of our study must be that of humanity. The mechanical view is useful, of course, but its usefulness is limited; it cannot be unconditionally reliable.

Whether in peace or in war there are living persons at work and we have to know what motivates them to act or say as they do. Beyond peace and war there is the question of desire in man—its variety, its origin, its growth, its change, and its fulfilment. What is puzzling, indeed, is the crux of the human element which always complex is nevertheless discernible. As we are now witnessing, war is a state of social affairs which implies and signifies a most violent expression of human consciousness and subconsciousness of want. Peace is another state of social affairs which implies and signifies a most orderly operation of human will and ideal. In a society where one or the other state of affairs exists, there are men and there are events. Between men and events there are words and deeds. All around the men there are pre-events. In them the mind may or may not work well. They are all eventually confronted with the same problem of making a certain choice which, to be said and done, must result in what may make up a will to peace or war. The choice may or may not be conscious, but it is there operating as a factor of life unless it be frustrated. That a leader behaves in thought and in action as he does is a result of his own choice. Accordingly, may we not say that the problem of war (or peace) is psychological and in the last analysis, moral? So long, I believe, as war (or peace) is a form and a product of human behavior determinated by choice, it gives rise to a problem of life. There can be no justification to consider war as a mere isolated incident concerning only any one country or continent.

To some individuals either peace or war is a means to certain ends; to others, it is an end to enjoy and hold. To the society it cannot but be a means to many ends—a step in the direction of progress. There may be a difference among nations and governments as to the way in which, or as to the reason why either peace or war is chosen. This difference is not so important as that which comes from the question as to who actually makes the choice. There are leaders in war and for war who are ready to proclaim that war is forced upon them—upon their government and people. "There is no other alternative," they may announce, "but acceptance to the challenge." War then is justifiable; it is justified as the only

means to a common end—national security, vital interest, international equality, holy mission, empire building, life development, cultural protection, prestige, and what not. Actually, however, as can be observed, war is both an end and a means to the warlords or warriors themselves. It is an end while they abide by the event: war is their identity. It is a means to themselves while it brings them excitement, power, glamour, grandeur, fame, position, and joy.

Peace may bring them similar satisfaction, but they do not choose it so long as their conception of life is identified with the conception of a little ego. A pacific means implies and signifies a slow process. It must take time—probably longer than any period of political power which a leader or his clique may possess and even longer than the time of a long life which any human being may enjoy. War, on the other hand, implies and signifies a comparatively speedy course of action. Calamitous as it must be, it cannot last very long,—30 years, 20 years, 10 years to be exceptional. However it may turn out, it must end within a lifetime. One warlord himself can see, enjoy, or suffer for its result. Whatever desire his little ego may have, he is urged to choose war rather than peace when the issue rises before him. There the man and the event confront our world, and peace adherents must consider them accordingly.

Apologists for war claim that a means is justified by the end to which it is attached. Such justification may have a social or a personal meaning either of which is very doubtful in the light of history and a warlord may confuse the meanings for deception which cannot but be personally and socially harmful in result. Moreover, the end itself may be forgotten when the adopted means is "done." Every so-called bad peace settlement is an eloquent testimony, all apology notwithstanding. But the question for the world within as well as for the world outside to answer is not one of justification: it is one of faith. Why or how a leader comes to choose one means instead of the other in the settlement of a national or international dispute is a spiritual issue. This issue rises long before the political issue as to whether there shall be war or whether peace must be maintained. The argument that there can be no freedom of choice can serve at the most as a mere belated excuse: it fails to meet the issue at the appropriate time. If a leader is inwardly and thoroughly convinced of the reason why a pacific means should be chosen, he can refuse to worship Mars and, instead, prepare himself well ahead for the mission of peace. Obviously, political leadership needs to be converted to a strong moral leadership whenever and wherever a crisis is approaching and therefore requires a decision on the means and preparation to be adopted in dealing with international or national affairs.

As may be accepted everywhere, peace is good; it is a common ideal which can be attained like love, beauty and truth. On the contrary, whether one believes it or not, war is sinful; it is a social disease like tuberculosis which can be cured and prevented; it is a personal crime like murder or robbery which can be eradicated; it is a human evil like slavery which can be abolished. We must remember, however, that slavery was abolished only after our fore-

fathers took it as a moral, rather than an economic or political issue, that a community is free from murder and robbery only while there is a common conscientious respect for law and order, and that disease is cured and prevented because there is a strong common faith in public health and in personal hygiene on the one hand and on the other there is a world-wide unrestricted advancement in medical service. We may liken international peace to public health, war-resistance to personal hygiene, and war itself as an institution to tuberculosis. Then, in the movement toward peace, there must be faith. There must be treatment; there must be education. Throughout the entire world there must be mental and moral health as well as physical health.

It is certainly ridiculous, stupid, contradictory, immoral, inhuman, and disheartening that we discover truth, create beauty, foster love, develop mind and body, and build up community as well as individual life only for Mars to destroy them recklessly at frequent intervals. A scientific solution to the problem of war (and peace) is what we must seek ardently and perseveringly. In my opinion, we peace workers must undertake our task as artists and scientists undertake theirs, especially those in the medical profession. We must train ourselves not only in heart, but also in mind and body together with the faculty of the five senses. Objective observation, research, experiment and test must be projected and perpetuated as they are done in science. Objective education must be developed and propagated as is done in medicine, for subjective education as we now have in religion and philosophy either in the realm of personal or of social endeavour is not enough, though essentially fundamental. Since men and events are related in so many ways, our task, immediate, intermediate, and permanent, must be universal and continuous although it may be undertaken by groups in different localities according to some scheme of coordination.

Our task is tremendous. Obviously it is very perplexing, heavy and difficult. It must be costly. Nevertheless it is worth supporting. And somehow it must and can be done if humanity is to survive. What it may cost is after all very small in comparision with what the armaments of the nations cost and in view of what peace means to the world of nations. Let us hope, on its behalf, that the necessary contribution in wealth and service may be forthcoming in abundance! Let us pray every day that God the Father may awaken all the potential souls to His love, ideal and will!

In Remembrance

ELEANOR MARGELIA WRIGHT

When Miss Wright joined the Nanking station of the Presbyterian Mission in January, 1927, as a teacher in the Ming Deh Girls' School, no one would have suspected that this radiant young woman so full of life and enthusiasm and with such splendid preparation for her work would be able to give only thirteen years of service to the mission.

But such service as Miss Wright rendered is not to be measured in terms of years but rather in its quality and fruitage. Indeed her

greatest contribution was not so much in what she did, though she was a capable and inspiring teacher, but rather in what she was—a life-giving spirit, a brave, wholesome personality who lived so vividly because she loved life so deeply.

Yet her life in China was to be a succession of disturbances and suffering. Hardly had she settled down to her language study than the Nanking Incident of March 1927 broke up her study for several months. In the fall of 1928 she was back in Nanking helping to reconstruct the station's work and to reopen the Ming Deh Girls' School. Her optimism, good cheer and her often droll humor were real factors in relieving the strain and discouragements of those early months of rehabilitation. The remaining years of her first term of service passed quietly but her furlough year brought the beginnings of tragedy and suffering into her life. She was stricken with cancer and had to undergo a serious operation. Undaunted, however, she returned to Nanking. The ravages of the disease seemed to have been checked, but not for long. In the fall of 1934 she spent several months at the Peking Union Medical Center undergoing most severe treatment in an attempt to arrest the progress of the disease. In spite of intense suffering, she was a center of good cheer and helpfulness to her fellow-patients.

At length she returned from Peking and took up her work once more. But she was never able to carry a full schedule again and she had to give up her singing which had brought such pleasure to the community. After two more years the Sino-Japanese war drove her out of Nanking again. She helped for a while at Changsha, then returned to America for a rest and to await the possibility of return to her beloved Nanking. As soon as it became possible for missionaries to return, she was impatient to be back, in spite of the evident inconveniences and dangers of life in that city of pillage and destruction. Her friends and her family tried to keep her at home but her heart was with the stricken people of Nanking whether she returned in the winter of 1938. Here for the second time she shared in the work of restoring the ravages of war. Her sympathetic nature went out to the youth of the city, innocent victims of a ruthless conquest. She gave of her strength to teach them and to bring to them the ministry of music through the Han Chung church choir which she directed.

Her strength began to fail her. She felt that she could not stand the strain of going away for the summer vacation. Perhaps she felt that her time was short and she wanted to give her maximum service to Nanking. She stayed there through the heat. The latent disease again asserted itself and before the end of the summer she was in constant pain. But she kept her suffering to herself and her great anxiety was lest her weakness should prove a burden to her colleagues. With inspiring faith and courage she faced her impending death, and though suffering constantly she yet was outwardly cheerful and smiling to the last. The end came peacefully on October 22. The sorrow of a great and irretrievable loss on the part of her friends and colleagues was tempered by thankfulness that the weeks of hopeless suffering had been cut short.

Eleanor Wright leaves behind her the memory of a loyal friend, an enthusiastic worker, a patient sufferer and a sincere Christian whose joyous faith could be dimmed neither by the ravages of man's inhumanity nor of nature's pain. Her friends and co-workers, both Chinese and foreign, pay tribute to her courageous spirit and her selfless and enduring faith.

REV. SIR MONTAGUE BEAUCHAMP

The Rev. Sir Montague Beauchamp, Bart., M.A., of the East Szechuan Diocese, died at Paoning on October 26, at the age of 80, and was buried by the side of his old friend and fellow worker, Bishop Cassells. Sir Montague Beauchamp was a member of the famous Cambridge Seven, a group of English scholars and athletes who came to China in 1885 to engage in missionary work. The death of Sir Montague Beauchamp leaves Mr. D. E. Hoste the sole surviving member of the famous group.

The son of Sir Thomas and Lady Beauchamp of West Norfolk, Sir Montague Beauchamp was born in 1859, proceeding in due course to school and thence to Trinity College, Cambridge, where he rowed for his College and was not far from obtaining a seat in the University boat. His powerful physical frame proved a valuable asset in his subsequent strenuous career as a pioneer preacher of the Gospel in the Diocese of East Szechuan. Towards the close of his course at Cambridge he experienced a strong and lasting spiritual quickening, which decisively influenced his future life. Early in 1885 he sailed for China as a member of the Cambridge Band, the going out of which, in connection with the China Inland Mission, attracted attention at that time. After a year or two spent in study and preparation, he joined the work of the Church of England, not long commenced by Bishop Cassells, in the Western province of Szechuan. During the succeeding years he gave himself mainly to itinerant evangelism among the cities and townships of that extensive and populous region, a service involving not only severe hardship and toil inseparable from life on wholly native lines, depending both for food and lodging on the local resources, but also involving exposure to contempt, rudeness and possible violence from sections of the population.

Subsequent to his marriage to Miss F. Barclay in 1892, he opened and lived in two new stations, one in the North and the other in the Southeast of the Diocese. Whilst this naturally led to modifications in his manner of life, he continued to give a considerable portion of his time and energy to direct evangelism, for which his gifts and also his past experience so signally fitted him, whilst at the same time fulfilling his functions in the oversight and guidance of the churches entrusted to his care.

Towards the end of the Great War and onward, family circumstances necessitated his staying at home for lengthened periods, but his devotion to the cause of the Gospel in China continued, and from time to time, as opportunity arose, he returned to the scenes of his earlier life and labours. In this way he reached this country in the spring of this year and notwithstanding the formidable difficulties presented by the state of the country and also, for one of his years, the hardships involved in the long overland journey, he reached Paoning, the metropolitan city of the West China Diocese where his son, who now succeeds him, has for some years been working as a medical missionary. Here he passed away on October 26, 1939. (North China Daily News).

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Correspondence

Church Work in Kunming
To the Editor of
The Chinese Recorder.
Dear Sir,—

To those who are interested in the religious work we are doing here in Kunming among students, greetings and best wishes for a

Merry Christmas and a Happy New Year. We are a Yenching group working in cooperation with the Chung Hua Sheng Kung Hui.

I arrived in Kunming on July 19th, with Mrs. Chao and a servant and many student friends. When we arrived, my son-in-law had already secured a nice and spacious house for us, which we at once rented, for 1939-'40, to quarter my family, my son-in-law's family, and my Chinese colleagues in our religious enterprise. The rent, \$200. a month, is paid by 3 parties, Yenching pays one half of this sum, the Sheng Kung Hui whose guests we are pays \$60 a month, while the Chens take care of the rest for the portion of the house which they occupy. As labor was costly, we cleaned the house ourselves, with the help of five college students and an old man who cleared out the overgrown yard and washed some of the windows and doors. Since the occupation of the house, we have been struggling with flies, mosquitoes, bed-bugs that fall from the ceiling, rats that are noisy and numerous, and fleas that cause diseases. We have succeeded in the conquest of these small but rather formidable enemies of mankind.

The Bishop of Hong Kong and I agreed to carry on our religious enterprise among the students of Kunming for a year. He says in a written statement, "Dr. T. C. Chao is, from his arrival, minister in charge of the special church of the Sheng Kung Hui, in Kunming, which is being started for students and professional youth. He has complete discretion to use any forms of worship he may wish to use, including the celebration of the Communion." His enthusiasm and trust has called forth a pledge of loyalty, on my part, to

the Sheng Kung Hui. Although I met but an indifferent welcome here, I have thrown myself and my resources into the work without reserve. God is gracious and has taught me to expect the unexpected. The work is His and not mine.

Our church, now called Wen Lin Tang, or the Hall of the Forest of Learning, is situated on the Wen Lin Street near the Great West Gate and in the vicinity of the South Western Associated University, called Lien-Ta in short. The building is modestly remoulded from a very old house and has a seating capacity for about 80 people. Next to the church is a shop-front containing one small room, adapted to be used as a reading and waiting room from which a small entrance leads into the place of worship, the Wen Lin Tang proper. Another small room, with a bed and a table, flanks the church on the other side. This room is now occupied by Mr. Li Feng Ch'u, a Shanghai lawyer and a member of the Sheng Kung Hui, who has been given a fellowship out of the Yenching fund at my disposal and who came from Chungking to study the Christian religion with us. These three rooms are utterly inadequate for our purposes, but under the circumstances we have to be content with what is possible. We need a quiet room very badly for heart-to-heart interviews and private prayers. We need also rooms for Bible classes, discussion groups, and social gatherings.

Mr. Gilbert Baker, a graduate of Christ Church College, Oxford, was sent to Kunming several months ahead of me. Through his efforts, the Wen Lin Tang was rented, remoulded, and arranged for worship and other religious purposes. He serves not only as a link between our work and the

St. John's Church, (which is also a church of the Chung Hua Sheng Kung Hui) but being an Anglican priest, also as a living embodiment of the Sheng Kung Hui tradition. His cooperation has made my work easy and smooth. At present he is trying very hard to buy the site on which the Wen Lin Tang is situated, together with the shop-fronts and houses attached to the site.

Since coming here I attended two student conferences in which I led morning prayers, Bible classes, and discussion groups; gave platform addresses; and held personal interviews. I have been preaching continuously, at least once every Sunday. By a few, I was thought to be somewhat abstract and philosophical. I do not take such remarks seriously inasmuch as I am doing my best to be practical, concrete, and direct as well as intellectual, and trying to set a standard for a real University Church. I earnestly desire to create, by the help of God, a desire for truth, and to offer a reasonable interpretation of the Christian faith, not untouched by a warmth of emotion, nor unconnected with the vital problems of the day. My understanding is that a preacher has to create a taste in the hearers for his message and for his way of presenting it. People have to learn to like American tomatoes, Swiss Cheese, or Chinese bean curd, and not to require these to be transformed into sea cucumbers, shark's fins, or Cantonese rats and snakes! I follow Bishop Hall's instruction that I should be a teacher and preacher and not an organizer. He says: "My own view is that it is most important that he (Chao) should as a rule, preach himself."

There is still uneasiness on the part of some who are themselves not theological thinkers, in regard to the soundness of my theological views. I am inclined to confess that my desire to be

scientific in the search for truth and my yearning for real Christian piety gives me a tension within which seems to become a permanent necessity, and at the same time gives to others an apprehension about my views, which really does not need to become the same kind of necessity. I am also inclined to say that I am radically liberal and radically conservative at the same time.

My mornings are spent in studying and writing. During the last four months I have written a course of studies in the Life and Teachings of Jesus, an article on My Faith in This New Age, and about 60 pieces in verses. Lack of reference books and special religious books, together with the absence of theoretical stimulation, make literary work exceedingly difficult. My afternoons are often occupied with visits of friends, personal interviews, study or discussion groups. Mr. Li Feng Ch'u is studying theology with me and takes a goodly portion of my time.

My stay in Kunming thus far has led me to understand a little more about the doctrine of the total depravity of man, to see why it is almost impossible for men by their own efforts to reach God, and to perceive that selfishness lurks even in the best of intentions.

I have been here already a third of the precious year. Each of the four months spent gave me some valuable experience. The first month was spent in blissful ignorance, in setting up a house, in buying, cleaning, etc., and in attending student conferences. The second was a month of writing and quiet working. During the third month I was deeply disturbed and felt very sad at heart, seeing the terrible chastisement of God upon a Godless world and awaiting without any assurance beyond an unreasonable thought, the coming of Mr. Wu Sheng Te and Miss Leatrice Huang to be my

co-workers. As usual, under such circumstances. I took to my two P's—prayer and poetry. In the process of my inner disturbances I felt that my prayers would be answered. I was also troubled over the leaping increase in the cost of living. At one time the price of rice rose to \$70 a picul. One met with callous carelessness and starving anxiety face to face everywhere. One discerned more clearly than ever the shortcomings of what we call university education. I could not but feel that my message was not getting across.

During the fourth month, difficulties arose in my own family. My second son and a friend of his were robbed by a highway man. Later on he got suddenly ill, was sent to a hospital, and after three days there became suddenly well, with all his high fever gone. After this peculiar alarm, Mrs. Chao fell severely ill, having vomitting, high fever, headache, and suffering from a thing called ricketcia, due to the bites of fleas. She ate nothing for two weeks. To know what sickness means in Kunming today is to gain some experience. I became nurse, servant, cook, and the lord of the house all at once. I swept the grounds, mopped floors, fanned the charcoal stoves, ran after doctors, hunted for the precious drugs prescribed by the doctor that came, from various drug stores, bought what there was to be secured at sky-high prices, and administered the stuff to the sick person. One injection of omnadin cost \$8 while some two years ago the same thing cost only \$0.70 to a dollar. Just at this time, T. Z. Koo came for a week. Naturally I could see him only for ten minutes!

I brought a man-servant along from the North. The simple-minded fellow began to get wise. We allowed him to satisfy his gregarious instinct by contact with servants of other homes.

These people, strangers themselves in this place, led our man to think that he could receive a great deal more in other houses. He packed up to leave at once, in spite of the fact that we had paid for him his travel and gave his family half a year's wages in advance. He had not the slightest sense of responsibility and was entirely oblivious to our special kindness to him and our constant considerateness. I must confess that it was real discipline for me to take him as he was, to suppress all my pride, resentment, and anger, to reason with him quietly, and to bring him to his senses. Of course he knew it was next to impossible for us to get a native servant that would fit in with our purpose and that law was too busy to pay attention to our difficulties. I increased his wages by a leap of \$5. This change did not last long. Soon I had to reason with him again. He was touched and promised to give me no further troubles. He now seems to understand that we are mutual servants and that since we are to show the Christian way of living to people, he serves me and does what I cannot do in order that I may serve others and I in turn serve him and do what he cannot do in order that he too in an indirect way may serve the same people. In fact we are called by God to do the same job. Of the two, my servant and I, I am the more sophisticated and less simple-minded fellow, and so perhaps it is more difficult for me to learn the lesson of genuine service.

On October 1, I learned that Wu Sheng Te had arrived in Kueiyang with his wife, a babe of fifteen months old, and two sons, after having gone through all sorts of thrilling adventures. They had a good deal of sickness on the way. Early in August, Bishop Hall sent him \$200, Hong-Kong money for travel. He started from Fukien with his

family on August 7th. On September 20th they arrived in Kuei-Yang, completely penniless, after forty four days of dangerous travelling and after going through seven provinces, Fukien, Kiangsi, Kwangtung, Hunan, Kwangsi, and Kweichow. Material re-enforcement was immediately sent to him. And imagine the joy when we met in Kunming at 68 P'ing Cheng Chieh on the evening of October 15th. If the word "guts" means anything, it is found in the life of Wu Sheng Te, a man who could have become rich by being a merchant in the Philippine Islands, but who chooses to receive a negligible salary hardly enough to cover the expenses for food for himself and his family, in order that he may spread the good news in his own country. Wu is a silent man and in silence he does his part.

Rejoice with me, for Leatrice Huang has also arrived. She came a week ago, after having visited her parents and relatives in Honolulu, attended the Moral Rearmament Conference in Hollywood, California, and worked for over a month in "life changing activities" in Shanghai. Her experience on teams of the Oxford Group Movement has fitted her remarkably for the work among students in Kunming. Before her coming, she had raised her own salary for 1939-40 in Honolulu with the sympathetic help of Dr. Theodore Richards.

Our group is now complete: Mr. Gilbert Baker B.A., Christ Church College, Oxford; Mr. Wu Sheng Te B.A., St. John's University, Shanghai and P. S. School Miss Leatrice Huang B.A. and M.A., Yenching University, Peiping; and I myself, now minister in charge of Wen Lin Tang which is becoming a University Church for teachers and students of Non-Christian Universities.

On November 21, this group of religious workers held a whole day conference to face together

in a general way all the problems that confront it. Bishop Hall's agreement with me was reaffirmed. I stated the guiding principles of our work as follows:

1. The work is to be church centred.
2. Each member of our group has absolute freedom to do his or her best in the promotion of the common task.
3. Transparent cooperation, all cards on the table, and thorough frankness in mutual criticism and advice.
4. Intensive and quiet work.
5. Careful and analytical study of situations, in order to meet real and vital needs.
6. Expectation of the unexpected.
7. Interest in all human things and see them in the light of God's purpose.
8. Building of a real University church.

Baker and I reported the work thus far and re-evaluated it. We found that while Wen Lin Tang has not yet become a full-fledged church, its worship on Sundays has been well attended. Over forty Lien Ta students have organised the Lien Ta Christian Fellowship which is now divided into five smaller fellowships, all under able and conscientious student leadership, carrying on religious and social activities. An enthusiastic choir has emerged which will improve the music of our church services and religious meetings. Bible classes and study groups have gone on. I have given a course of four lectures on "Christianity and the Chinese Race." On every Wednesday evening, I hold a question hour, during which all sorts of problems are aired by those students that come and replies are made. I have tried to offer a corrective to many wrong conceptions in regard to the Christian Faith, and at the same time to stimulate interest in religious inquiries. Recently this hour has been con-

cluded with a period of prayer. Morning prayers have also been started so that students who are unable to have morning devotions in their crowded dormitories may use our place in the beginning of the day to prepare themselves for the duties that lie ahead of them. On every Monday evening, a group, a growing group, of professional people including University professors, medical doctors, research students, and intellectual ladies, some of whom are returned students and all of whom are college graduates, gather for a meal at my home, for a period of worship, and for discussion on some important subject. Last time we had nine people to dinner, beside ourselves, and discussed the subject: "The Psychology of the College Students in Kunming." Mr. Wu Sheng Te presented the results of his own study very ably and a lively conversation took place. In addition to these activities, as students are beginning to make spontaneous visits to our house (68 P'ing Cheng Chieh) we now have more frequent personal interviews. Personally I wish I had studied psychology, mental hygiene, social philosophy, and modern world history before I entered into the present temporary ministry.

We are keenly conscious of our short-comings and of the difficulties that confront us. The religious approach, while fundamental, is only one of the approaches to modern problems with which youth is afflicted. Life is a connected whole, a network of complicated relations. If other problems are not being solved, the religious solution has to go on with unimaginable difficulties. Humanly speaking there is no big harvest in sight. Let one illustration suffice. We say we are going to have a happy excursion. The poorer students will have to think over the matter several times before they will go with us.

They have questions of the cost of an humble picnic, of wasting a bit more of their already famished bodies and broken shoes on long walks along rough roads, of matching their appearance with that of those who are more favorably situated than they are, and of a number of unsuspected details. People with persistent problems to face always have narrow interests. There is a lack of moral guidance in education that is appalling. Then a cursory survey of the bookstores should make the evangelist, the theologian, and the religious worker truly sober. The question is: "Whither China's College students?"

There are, however, enough bright spots here to give one courage and optimism. We are now in contact with many of the best among college youths. Some of these are Christians who are really interested in the activities of the church. We are here to create new desires for straight religious living, to give incentive to new and creative initiative in faith and in constructive service. Baker and I are now trying to get some of them to become definite members of the church, thus to develop a real sense of proprietorship in the body of which Christ is the Head, and to arouse a deep feeling for the church as their spiritual mother and home, as well as the centre from which they can issue forth empowered to live the righteous life in the non-Christian environment and to make right changes in it.

In the whole day conference on November 21, we also discussed our message and the special emphasis needed in our time. According to Baker our message is the Word Incarnate, God in human life and history. Among other things, he lays stress on the importance of making Christianity intellectually respectable. We must show the relation of Christian living to the vital issues of

the day; we must keep the young people in touch with the World Student Christian Federation; we must make clear the meaning and importance of the church; and we must present the need and the way of studying the Bible. Mr. Wu Sheng Te urged the importance of conversion. Miss Huang says that Christ is the drastic and permanent solution of personal and social problems. I am in full agreement with all these statements that we made to each other in our group. My own message is the traditional one, salvation through faith in Christ and identification with Him in obedience to God. I place special emphasis on the urgent need of creating a creative initiative in the young, of kindling in them a burning passion for freedom both from external and internal bondage, and firing the desire to love men and to live in obedience to the holy will of God.

Each one of our group makes up his or her own plan of work. Baker is the Sheng Kung Hui itself, carrying on its tradition and all the duties therewith connected, including the celebration of the Holy Communion. It has been agreed among ourselves that during his absence, I shall conduct Communion service as a Non-conformist, not as an Anglican. This suits me very well. We follow what I have called the Madras Conference principle of two kinds of the Communion service. Wu Sheng Te wants to do more work in personal evangelism, to go about discovering the real needs and problems of students, to preach only a few times. In addition to these activities, he is to be in charge of the business side of our work since he is an experienced man in such things. He will carry Baker's administrative duties during Baker's three months vacation that will soon begin. Wu is a determined man, right wing in theological thought and somewhat left in social ideas.

Leatrice Huang has planned her work on three lines: personal work among students especially girls, among teachers and community people; discussion groups dealing with industrial cooperatives, mental hygiene, etc.; and social service through the organization of Sunday school work, the conduct of a school for poor children, vacation projects, and other forms of expressional activities.

There is now being organized a group of University professors, with myself as one of the initiators, to study and discuss problems in practical moral living, in philosophy, art, literature, and religion. It is a small group, most of whom are non-Christians. Meetings will be held in Wen Lin Tang. Papers will be presented by members of this group and discussions will be conducted in the presence of a small number of selected friends among college students and professors from the various institutions of higher learning in Kunming. The purpose of these activities is both theoretical and practical.

Our work is now growing quietly on every hand, in spite of very real handicaps and difficulties. Since we work with students who attend classes in day time, we have to make use of the evenings. So with the exception of Saturday, every evening of the week is now occupied with more or less intensive and interesting religious and social activities.

Last night, November 24th, Baker had the group to dinner at his lodging and gave us a square meal which all of us enjoyed. After it, as previously arranged, each told his or her own life up to the present time. Four very revealing and thrilling autobiographies were presented with only the autographers themselves listening to them. We had unprecedented fellowship. A thing of this kind would not be

possible had not the love of Christ urged us on to it.

I cannot write a longer letter or send frequent information to you. The lack of clerical assistance accounts for this shortcoming on my part. Your interest and prayers will help us greatly. May the rich blessings of God be with you always.

Yours in His service,
T. C. Chao.

November 25 1939,
68 P'ing Cheng Chieh,
Kunming, Yunnan.

Appreciation of Missionary Service

The Editor,
The Chinese Recorder,

Dear Sir:—One of our Chinese customers who has sent in several orders with remittances has just recently sent in another and at the close of it he writes:

"In conclusion I request you to deduct twenty-five dollars from my Postal Money Order and forward this amount to any most deserving Missionary Fund (I leave the choice to your discretion) as a small token of my appreciation for the splendid work the Foreign Missionaries have rendered towards the moral, religious, social and educational uplift-

ment of the people in China. Please do not mention my name in this respect; but simply send it as an anonymous donation."

As missionaries are human a word of cheer is sometimes as much appreciated by them as anybody else. In these days of stress and strain a few words of encouragement may be a great help to some who are trying to assist their Chinese brethren bear the heavy burden of these times. It is for this reason that I wondered if the above could not be inserted somewhere in The Chinese Recorder which goes out to so many of the missionary body.

Feeling that none of the missionaries would wish to have the remittance for their own special benefit but would rather have it given towards some fund in connection with the work in general we are forwarding the donation to the Committee responsible for sending out broadcast copies of The Gospel of St. John in Chinese in connection with the Shanghai for Christ Crusade. A similar Crusade has been started in other places and it would be good news if it could be extended over the whole country.

Sincerely yours,
M. Verne McNeely.

Our Book Table

LITERARY CHINESE By the Inductive Method—Vol. 11 *Selections from the Lün Yü*. Prepared by Herlee Glessner Creel, Editor. Chang Tsung Chien, Richard C. Rudolph, research Associates. The University of Chicago Press G. \$3.50 pp. 252.

Many people will be surprised at the choice of the Lun Yu as the text of the second Volume of *Literary Chinese by the Inductive Method*. It seems a somewhat big step from the brief introduction of volume 1, *The Hsiao Ching*, to the difficult and often obscure text of the Lün Yü. But the authors have done much to mitigate this difficulty. They have chosen less than one half of the Book and arranged it topically. The disconnected nature of the text lends itself to such selection. The editor, however, claims to have included everything of great historical or philosophical importance and to have omitted difficult passages which are unimportant. That it is not too difficult for the student at this stage has been tested in the class-room. Whether it is too advanced for the student working on his own, still remains to be proven.

The advantages of an early study of the Lün Yü are many. Although we now know that the Sage himself wrote none of it, it does contain what his disciples remembered and recorded about him. Though it was written sometime after the death of Confucius, it dates back to a period from which practically no other literature has been preserved and has been a text studied by scholars for over two thousand years. Moreover, its very contradictions and lack of undue adulation of the Sage have been noted by critics since the time of the Han Dynasty as a proof of its authenticity. It is acknowledged pretty generally that in it we find the most reliable picture of Confucius and his times. In view of the tremendous influence wielded by Confucius on the intellectual life of the nation and its part in moulding the political, social and religious ideas of the nation the student is fortunate who can at so early a stage come into first hand contact with this text.

The text has been photographed from a wood-block original in order to familiarize the student with a type of character which he will need to know if he is to make progress in research. It differs from *The Hsiao Ching* in having tone circles on the characters. As in *The Hsiao Ching* there is no translation of the text. An exception has however, been made in the case of the first five selections. Translations of these are given to accustom the student to the style of the Lün Yü. This is fortunate, for these early selections are some of the most difficult..... The authors urge the student not to use a translation while studying the text. This is good advice, if not followed too rigidly, and provided a teacher is available. All ancient Chinese writings require considerable imagination to interpret their meaning and many passages are so terse and obscure that they defy the ability of the best scholars. A large number of the most obscure passage of the Lun Yu have been omitted but a few such, because of their importance, have been included. In these cases simplified commentaries in Chinese suited to the vocabulary of the student are given in the notes. The authors hopes these will be sufficient help for the student.

The notes in this Volume are an improvement on those in Volume 1: there, only the most elementary grammatical notes were made. However from all quarters the author learned that fuller notes were desired and they are given in this book in some detail.

This is a valuable addition and makes the task of studying the text considerable easier. It is interesting to note that despite its early date (1893) the author considers James Legge's translation of the Lun Yu the best for students who must work without a teacher.

The index of Chinese characters is arranged according to the 214 keys of the Kang Hsi Dictionary. The student may thus learn how to use the dictionary while at the same time he is spared the necessity for its use. As in Volume 1, the analysis of characters wherever possible is traced back to the oracle-bones and bronze inscriptions.

Students of Chinese owe a great debt of gratitude to Professor Creele and his associates for their labour. This book should lighten the path of all who seek to enter into the great literary heritage of the work of all the Reformed Churches.

THE MISSIONARY CHURCH: *A study in the contribution of modern Missions to oecumenical Christianity*, by W. Wilson Cash D. D. with a foreword of His Grace the Archbishop of Canterbury. Church Missionary Society, London. Price 7/6.

This book by Prebendary Cash, the General Secretary of the Church Missionary Society is full of interest and instruction.

The first part after outlining the agelong motive of missionary work "Jesus Christ is Lord" gives a vivid picture of the spread of the Gospel during the last century and a half as the result of the wakening up of the Reformed Churches of Europe and America to the duty of world evangelism.

This is illustrated chiefly from the work of his own society in India, Africa and China but the pictures hold good as a cross-section of the work of all the Reformed Churches.

The Second Part then shows us the Church of God—not any mere human-planned organization—blessed and guided in its work all down the ages, in actual possession as never before of "the uttermost parts of the earth," at last an oecumenical church.

We see good hope for even "greater things than these" for the work is no longer chiefly that of missionary societies manned by foreigners, strangers to the customs of the lands they labour in, with their activities largely planned and controlled in far distant mission headquarters but is being taken up by enthusiastic young churches native to the soil, in many instances self-supporting and keen to be self-expanding, which are setting themselves to do their share in "building up the Body of Christ."

The last two chapters are full of inspiration "The Church Universal" and "The Church that is to be."

To the mind of the reviewer section 2 in the last chapter strikes the most important note of all: the need for that real and visible union called for by the members of the Younger Churches in the Section of the Madras Conference that dealt with "Cooperation and Unity." "Tambaram" says Dr. Cash "may yet prove to be The Great Divide in missionary history" (p. 280) "The Madras Conference showed us that the Church Universal has emerged and is at work in all the world. But even so it is still a divided church. A truly oecumenical church is not only universal, it must also be united." (p. 302).

One would like to quote largely from this section but this last quotation must suffice, "The way to unity is open now but how long it will remain open no one can say. God seems to be allowing His Church to face grave perils from without and wonderful harvests within in order to compel us to reconsider our position. It is as though He says to His people; if you unite you can accept every challenge and can reap every harvest but only if you unite." (p. 303). John Curtis.

THE WORLD'S SATURDAY NIGHT. *By William Edward Biederwolf, D. D. Zondervan Publishing House, Grand Rapids, Michigan. 1939. pp. 168, Price \$1.00, U. S. Currency.*

This book by one of our great American preachers has been given the title of the first and outstanding sermon in this collection of thirteen really great sermons on a variety of subjects. For many years the author was active as president of Winona Lake Assembly, and the development of this evangelistic and Bible study center was largely due to his tireless efforts. This was doubtless the last book from the facile pen of Dr. Biederwolf since recent mails from home bring the sad news of his death early in September.

The author seems to have put into this volume of sermons the very cream of his varied experiences during a long and useful life as a pastor-evangelist. In these sermons he rings true on all the fund-

amentals of the Christian faith. He has the happy faculty of interpreting the Scriptures from the Scriptures. He is widely known as a defender of the faith against the challenge of modernism and other isms of our times.

This little book merits the confidence and trust that has been established in the hearts of readers through his former writings as well as through his oral messages to the multitudes who heard him preach. It is a worthy valedictory of a faithful minister of Jesus Christ, and should bring inspiration and blessing to all its readers. W.H.T.

"THROUGH FIRE". *The story of China Inland Mission work of 1938.*

It has been an inspiration to read through this annual report so beautifully got up, set out and illustrated by two telling photographs. The cover brings vividly to mind the awe and horror of seeing Shanghai Chapei burning in 1937 when one stood aghast and wondered what time would bring forth. A perusal of the findings of the largest Protestant Missionary Society in China, with more than half of their Mission stations situated in the area of actual fighting, drives away fears and gives one renewed faith, hope and courage. It is interesting to have, in addition to an account of labours amongst Chinese, details of work with Moslems and several aborigine tribes.

One was pleased to find that the first chapter was given to a Chinese pastor's story of the ordeal through which he had passed. People in the homelands want to have first hand knowledge of how Chinese Christians have reacted to the turmoil and what they are thinking and planning and hoping. A good deal of such information is found here and it will rejoice many hearts to know that the income received in China amounted to more than £7500. If this money was raised by the Chinese Church it is an amazing amount.

The Rev. A. B. Lewis in an introduction says, "There can be little doubt that it (1938) will prove to have been the most fruitful year in the history of Christian Missions in China." This message lessens the pain of the fire. W.H.H.

FINDING THE TRAIL OF LIFE & THE TRAIL OF LIFE IN COLLEGE *By Rufus M. Jones. New York: Macmillan Company, 1938 pp. 148 & 1939 pp. 201.*

These are the first two instalments of an autobiography by a leading exponent of mysticism in the world, a leader in the Society of Friends, a beloved missionary Quaker, a world-known college professor, an exemplary servant of Christ. Boys and men and parents may find these books quite entertaining as well as highly instructive and inspiring. What may be desired as a suggestion for new editions is the supply of an index which the present reader has felt wanting while reflecting on the person and events in the life so far so well narrated. J. U. L.

THE JAPAN CHRISTIAN QUARTERLY, Vol. XIV. No. 4, October 1939. Published by the Christian Literature Society of Japan, Tokyo.

This number deals with the Conference held by the fellowship of Christian missionaries at Karuizawa. The missionaries in Japan have been eager to follow up the work of the Madras Conference and so this number contains articles on how the church in Japan can carry this forward.

Educational News

Whether or not the Teachers Training College can take the Place of the College of Education and Education Department.*

Last fall the Ministry of Education, for the purpose of improving the higher education and making it more adaptable to the resistance and reconstruction of the country, submitted adjustive schemes to the Executive Yuan for approval. Such schemes were accordingly passed and enforced. One of the schemes was to establish six teachers training colleges in various parts of the country. Subsequently the Ministry of Education promulgated regulations regarding these colleges. Each college should consist of two groups. The courses for the first group are — Chinese, Foreign Language, History and Geography, Education of Citizenship, Mathematics and Arithmetic, Physics and Chemistry, Nature Study and Educational subjects. The courses for the second group are—Physical Culture, Music, Drawing, Handicraft, Domestic Science and other Social and Educational and Technical subjects. The period of study for the first group is five years and for the second group is three years. In addition to these, it can establish a second department for the enrolment of university graduates giving them one year special training. It can also open a vocational school teachers class for the enrolment of graduates of technical institutes for one year special training; a junior department of three years' course; study classes of one year's course for senior, junior and primary school teachers who have had over two years' experience.

In the curricula of the various departments of the teachers training college 52 credits are required for ordinary fundamental

subjects (Principles of Kuomintang, Chinese, Foreign Language, Social Science, Natural Science, Philosophy, History of Chinese and Western Civilization), 22 credits for fundamental educational subjects (Theory of Education, Educational Psychology, Secondary Education, Ordinary Methods of Teaching); 72 credits for divisional technical subjects. For technical training subjects, 8 credits are required for research work on material and method of teaching special subjects, 16 credits for practical teaching.

After the establishment of the Teachers Training Colleges, notifications were sent to the education departments of the various universities to stop the enrollment for first year's students. On account of communications disrupted by the war some of the universities had already enrolled students. Hence it was difficult to carry out this new regulation. Therefore the question whether the education departments of all the universities will not again enrol any new students is worthwhile discussing. We, who have served on the teaching staff either in normal colleges or in education departments of universities for years, realize the importance of this problem and take the opportunity of this sub-committee meeting of the China Educational Association to discuss this matter. Finally we have come to the conclusion as follows:—

1. In the past, university graduates of various departments usually took up teaching as their last resort when they had no chance of continuing their studies or making use of their knowledge in other ways. Such students had

*This article is composed by Mr. T. S. Chuang according to the result of discussion among members of the China Educational Association of Hongkong.

neither studied the fundamental subjects of education and psychology, nor did they study the material and method of teaching. It seems but right that Mr. Y. S. Koo in his opening address at the National Higher Normal Education Conference remarked, "Schools cannot benefit but have suffered from the bad effect." Nevertheless, Mr. Koo referred only to graduates of the colleges of art and science. In fact many graduated from colleges of agriculture, engineering and commerce are doing teaching work, especially in the last few years when reconstructional work was not improving so rapidly. In future graduates of various departments of universities will also resort to teaching when they cannot find other work to do. Although the plans governing the secondary department of the Teachers Training College are good but such department was attempted by the Central University before, and was suspended owing to the non-application for entrance. It is learned that this time also very few people applied for entrance to the secondary department of these six Teachers Training Colleges. However in the various advanced countries that have had normal colleges for years such as France, England, America and Italy etc. graduates of universities are considered qualified teachers for middle schools. After all, we think that education departments of all universities should still continue to function, especially those that consist of the art and science departments, so that graduates can avail themselves of the opportunity to study educational subjects such as psychology and the various subjects relating to method and material of teaching in case they must take up teaching after graduation.

2. According to the statistics of the Ministry of Education for

the 24th Year of the Republic of China, there were 60,000 teachers in public secondary schools and 160,000 teaching staff members in private and mission secondary schools in the whole country. The total number therefore was over 200,000. Owing to the progress in education the future number of personnel needed will have to be greatly increased. Now there are only six teachers training colleges, and taking the number of graduates as 2,000 a year, it will take 100 years to train sufficient teachers for secondary schools accordingly to the above statistics. But is it not that the number of teachers needed then will be greatly increased? Therefore, we realize that teachers training colleges should be established and increased, and at the same time, education departments of universities should also be carried on and increased. Perhaps in future preference should first be given to graduates of teachers training college and then to graduates of universities who have studied educational subjects. When necessary, graduates of universities who have not studied educational subjects should also be engaged. In fact the number of teachers who have neither university education nor any other higher education is still not small. This kind of teachers should, of course, be done with. Graduates of universities who have not studied educational subjects should be instructed to enter the secondary department of teachers training college or join the study class during summer vacations.

3. The Teachers Training Colleges, in view of the fact that in past education department of universities had paid too much attention to educational subjects and neglected technical subjects, have adjusted in the curricula the required credits for each subjects as follows: technical subjects—72; ordinary fundamental subjects

—52; and only 22 for educational subjects. Altogether including the credits for the study of material and method of teaching and the practice of teaching, the total number of credits only amounts to 46. This certainly is a mistake. In fact, there seems to be only a little difference between the fundamental subjects of teachers training college and the required subjects promulgated by the Ministry of Education for the departments of art and law. The only difference is the addition of a few technical subjects and increased attention paid to practice and the study of the material and method of teaching. It is said that teachers training colleges will practise the tutorial system and promote the training of character and it is hoped that the six colleges will be entirely independent. But it is doubtful whether personnel and finance will be sufficient to meet the needs. At the present time, at least five out of the six colleges are established in universities. With regard to the tutorial system, it should be commonly enforced in all the universities and many universities have had this practice for years. The character training for students of a university is just as important for those of teachers training college. In our opinion, we suggest that educational subjects for teachers training college should be increased with at least the courses on statistical methods and tests or new methods of examination. The tutorial system should be enforced in all universities. Those universities that consist of education department but have not practised the tutorial system may postpone enrolment. It is not necessary that all education departments should suspend.

4. According to the above reasons, all education departments of universities should function and be responsible for the training of secondary school teachers.

This should be limited to those which are carrying out the tutorial system, but no difference should be made between national and private universities. In advanced countries, not only private universities are allowed to open education departments, but also private independent normal colleges are permitted to be established. The world famed Teachers College of Columbia University with its administration, organization, curriculum, equipment and building entirely different and separated from the other departments, has contributed greatly to the education of America and other countries. Normal colleges in England are mostly established by mission or private individuals. The Ministry of Education in England not only has not attempted to interfere with them but also has abandoned the holding of teachers' examination hitherto controlled by the Ministry of Education. We feel that any universities, public or private, as long as they can carry out the tutorial system and pay special attention to the training of character, should establish education departments. (In either public or private universities, if no tutorial system can be enforced, no department of any kind should be allowed to function). Permission should be granted to any private concerns who wish to establish teachers training colleges provided they will follow the regulations of the Ministry of Education. Not only national teachers training colleges but also education departments of all universities and private teachers colleges should be under the strict guidance of the government with regard to enrolments, etc.

5. Amongst the various standards of education, secondary education is the most difficult one to conduct. Much improvement is needed in the secondary education in this country. According to the

regulations of teachers training colleges it seems that they are aiming at training secondary school teachers for the present standard. In our opinion, we think that before any improvement can be made to the present standard of secondary schools, it is naturally necessary to prepare and train suitable teachers, but at the same time a great deal of experimental work on research should be attempted. This kind of practical research work is more appropriately conducted in the education department of a university which has a secondary school annexed to it, than in a teachers training college. With regard to the practical research work on education other than secondary education, it is also more suitably undertaken in the department of education. For example, it will be more convenient for universities which consist of departments of agriculture and engineering to study the practical research work relating to ways and means of improving the system in vocational secondary schools if they will co-operate with their own education department. In addition there is a close relationship between the research work on educational subjects and others such as philosophy, psychology, social science etc. Thus this kind of research work can be more satisfactorily carried out in a university that comprises various departments than simply in a teachers college. Although there may be a research department in a teachers college, yet it will be very uneconomical both in personnel and finance if no close connection with other departments of universities can be maintained. Furthermore, in dealing with practical research work on education, simple problems can be easily solved with the help of a suitable guidance. It can be achieved by those who are not yet graduates of university, whilst hard problems are not likely to be tackled successfully

by any one who has been graduated for two years. Hence if a research department can be added to the education department it will facilitate the thorough arrangement and the extension of the limited years for research work.

6. "A teachers training college should cooperate with its own regional government education organization to study and promote the secondary education of that region" is absolutely right. But we feel that on the one hand, the object of such studying and promoting should not be restricted to secondary education, and on the other hand, it should also attempt to train administrative education personnel. These two kinds of work would be more suitably undertaken by an education department than by a teachers college. The responsibility of a teachers college for training secondary school teachers is great and in its curriculum it does not include the object for training administrative education workers. The work of studying and promoting is very extensive, especially when the vast territory has been recovered as there would be 28 provinces besides border regions. It would not be sufficient even though another six teachers colleges were to be established. Therefore this investigating and promoting work should be shared by the various departments of education. Most of the regional government education officers in our country have not undergone any special training so the bad effects that are caused by these untrained officers may be worse than those that are caused by untrained teachers and staffs of public or private schools. Henceforth it should be designated that all departments of education should render the service by enrolling those who have studied the regional administrative education work or experienced executive personnel and school teachers and staff, or graduates

of education departments of universities, affording them special training. Perhaps the education departments may also cooperate with the provincial education organization to hold lecture and study meetings, to allocate and transfer government officers giving them special training in order to attain a higher degree of efficiency in the administration and to push forward the education enterprise more rapidly.

After the establishment of the Teachers Training Colleges, Mr. Chen Li-Fu the Minister of Education, expressed his views that fearing that teachers training colleges would again resume the former higher normal system, he hoped the progressive education would develop into a universal technical education, that the characters of nationals might be improved, that democratic nations might be promoted, that eager desire for good opinion might exist. Hence we attempt to

contribute our opinion for the reference of our education colleagues. We sincerely hope the government will adopt whatever is feasible and promote and increase teachers colleges and education departments in order to cooperate in the training of secondary school teachers or other teachers, administrative personnel, to experiment in new educational problems, to cooperate with government education organizations to improve the schemes of education, or to promote the work relating to regional government administrative education work. Thus not only the various standards of education and the education administration would be greatly improved but also the contents of the education profession would be consolidated making a great contribution to the professional and educational enterprises of the world. (Translated from the China Christian Educational Quarterly, June, 1939).

The Present Situation

THE END OF CHRISTIAN MISSIONS IN TURKESTAN

(This article has been sent by one of the last missionaries in Turkestan who had to leave the work of the mission in this country in tragical circumstances).

The mission work in the province of Sinkiang, in Eastern Turkestan, was opened by the Swedish Missionary Society in 1892. In later years some missionaries of the China Inland Mission have been working in the northern part of the country. For many years the mission had to do a difficult pioneering work with very little visible fruit. In the first 25 years the number of converts did not exceed thirty. But in the following twenty years the Christian community steadily increased. There were four organised congregations, three of which consisted of members converted from Islam and one consisting mainly of Chinese members.

The Christians have often been more or less openly persecuted. The Christian Church has gone through three great persecutions. The first two were caused more or less by Mohammedan fanatics and the third caused by the Godless. In the first persecution a number of Christians were imprisoned and kept in jail for one whole year. But none of them were killed. In the second persecution, which took place during a Mohammedan rebellion, some of the Christians were killed, and among them a very promising young man named Habil.

The Christian Church came out from the first persecutions stronger and purer than before. The Mohammedans at large and not a few of their leaders became very friendly to the mission. The pupils in the schools and the patients in the hospitals came in greater numbers than in any time earlier, and the meetings were very well attended. The mission had a time of greater success than ever before.

But gradually the communist influence grew stronger and the Godless propaganda became more and more evident. At that time many devout Muslims, seeing the inability of Islam to resist the pressure of Godlessness, became earnest enquirers into Christianity. Many studied the Scriptures with great earnestness and many came out as believers in Christ.

By and by the enmity of the Godless towards the Christians and the mission became more evident and forceful. First the schools of the mission were closed by order of the officials. People who came to the Sunday meetings at the mission were arrested and those who came for medical treatment were threatened and later on many of them were carried off and taken to prison by police spies, as soon as they left the mission compound. Now the third and most bitter persecution had begun. The Godless started to imprison the Christians and the servants of the mission. First the oldest and more prominent ones were snatched away unawares. Thereafter the mission stations were openly searched by armed police forces and all natives who were found there were carried off and put in prison. Even the country side was thoroughly searched for Christians, till practically all of them were found and put in jail. Even many Mohammedans and almost all their leaders were imprisoned.

The missionaries were now isolated in their stations and cut off from any connection with the people and with the suffering and starving families of the imprisoned Christians. The missionaries in Yarkand were ordered by the authorities to leave that place and to go to Kashgar. There all the missionaries were gathered up at the mission station. The station was watched day and night by spies. Nobody was allowed to visit the station or render any service to the missionaries or even sell food to them. However, they managed to get the most necessary things, so they could get along fairly well. They had a cow in the mission compound, which they themselves fed and milked. In the winter they fetched all the water they needed from the river at a distance of one mile from their place. They were altogether seventeen adults and two infants shut in in that way for five months.

Seeing that they could not do anything for their poor native brethren in their distress the missionaries had nothing other to do but leave the country. And so they did in June 1938 leaving three men behind as a last guard on the field. But in August the same year these too had to leave being expelled by the Governor in Kashgar.

And so the missionaries had to abandon the stations with most of their own as well as the mission's property. But all that was nothing compared with leaving all the spiritual values gained during many years of mission work. If it was with deep regret the missionaries left Turkestan, the suffering people of the country were not less sorry that their friends had to go. Take only this instance. The city of Yarkand has a population of one hundred thousand people and the whole Yarkand district holds about half a million inhabitants. In the whole district there was only one place where the sick and needy could go and get medical treatment and help. And that place was the mission

hospital. Now that the hospital is closed, there is no place where the poor people can go in their time of illness and need. In the whole country there were no midwives except the missionary ones.

And so there were the Christians who had so bravely confessed Christ before the world. Some of them have probably already been cruelly tortured to death. Nobody had heard anything from them since they were taken away from their dear ones and disappeared in the prisons of the Godless. And even up to now none of the imprisoned Christians had been released except some very few supposed backsliders. The mission stations have been partly burnt down and the congregations dispersed. But the missionaries and the few native Christians who have escaped from the Godless ridden country are waiting in prayer and faith for a new opportunity of preaching the Gospel to the people of Turkestan. (I.C.P.I.S. Geneva, September 1939).

THE CHURCH AS AN OECUMENICAL SOCIETY IN TIME OF WAR

The following statements, all of which have their origin in widely representative oecumenical gatherings, deserve the careful and prayerful consideration of all Christians at the present moment.

The Oxford Conference of 1937 said:

"If war breaks out, then preeminently the Church must manifestly be the Church, still united as the one Body of Christ, though the notions wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come and His will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken.".....

"The Church, confessing its faith in redemption through Jesus Christ, sees in every man a 'brother for whom Christ died.' In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be 'praying against' one another. The Church should witness in word, in sacramental life, and in action to the reality of the Kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, 'Love your enemies'."

The World Alliance for International Friendship through the Churches said at its meeting in Larvik, 1938:

"Hopes for a peaceful world, based on the appeal to natural forces of human goodwill, have been frustrated and changed into scepticism and discouragement. But we do not despair for Christians have a deeper ground for peace..... The peace we seek, for ourselves and for the world is the peace of God, the peace that comes from God, often mediated through suffering, and is His gift to men. 'My peace I give unto you.' The fundamental task of the World Alliance is to proclaim the Christian way of peace. We have to bear witness to Christ, the only conqueror of ill-will and sin, of which war is the grim consequence, receiving power from Him and accepting the obligation He lays upon us."

The Madras (Tambaram) World Missionary Conference of 1938 said:

"Once plunged into modern warfare in which all the resources of the State are mobilised, men can do comparatively little to remedy the situation. Christians should, nevertheless, refuse to accept a break in fellowship, and should use every material and spiritual means to cherish their sense of brotherhood in Christ. Moreover, in the very

course of war Christians of the conflicting nations and the whole oecumenical fellowship should pray and strive for peace, not the mere cessation of hostilities, but the establishment of just relationships."

A recent oecumenical meeting, which discussed the task of the Churches in the international crises urged that in time of war:

"The Churches should work, in such ways as are open to them, for a just peace. They should seek to counteract the spirit of vengeance and the lust for power. Mass hatred is difficult to check, but the Churches must make the effort. Groups of Churchmen may meet to work out suggestions for a just and lasting peace.

"The Churches should minister to prisoners of war, discourage reprisals against them, face the refugee problem and aid peoples dislocated by war. The Churches should give such spiritual help and comfort to the victims of war's tragedies as they alone can give."

The International Committee of the European Central Office for Inter-Church Aid declared on August 26, 1939:

"If war would divide the world again into hostile camps, the Church of Jesus Christ may not lose its inner unity in such a conflict. It has at all times the duty to care for its members, both through prayer and such mutual aid, as is possible in the circumstances. We call therefore upon our Churches to continue to support our work of evangelical solidarity to the limit of their possibilities and to strengthen each other in the conviction that love is stronger than hate."

The Officers of the various oecumenical organisations are determined to apply these principles to their own organisations and are in close contact with each other in order to decide what measures should be taken to keep the oecumenical movement alive and to carry out the specific responsibilities which arise out of the present situation. (I.C.P.I.S. Geneva, Sept. 1939.)

NARCOTICS IN NANKING

Recently many inquiries have been received from individuals and organizations concerned with the problem of narcotics in Nanking and this region generally. Careful questioning through a considerable number of friends has secured the following information from officials of the Municipal Government and of the Reformed Government, also from dealers and inspectors within the disturbing organization.

I. Opium

That part of the Nanking Municipality which lies within and adjacent to the walls, contains a population of about 480,000. It is served by 30 public stores and by 175 licensed smoking dens; 14 hotels are known to have licenses. There is a large illegal trade, which officials are continually trying to force into channels profitable to themselves. That is the extent of "suppression."

The drug is supplied by the "Opium Suppression Bureau" at (Chinese Currency) \$19 per ounce to the public stores, which pass it on to the dens and to private buyers at about \$22, with variations according to the supply in hand. There is evidence corroborated by several types of witnesses, that the daily sales made in regular fashion, through the public stores are averaging 3000 ounces or \$66,000 retail. All reporters emphasize the evasions at every point: much opium is connected at no

stage with the public sales organizations; inspectors frequently fine the dens for buying outside the stores; opium goes out irregularly from the stores and is not counted; and so on.

It is probable that 20 to 30 per cent of the opium sold by the stores passes to consumers outside the local population of 480,000. But that allowance is only a partial offset to the opium illegally distributed within Nanking. The figure of 3000 ounces is therefore well below the actual daily consumption. From one dollar a day upwards is needed to maintain an addict, but many thousands of the poor crawl along miserably on less than that. It is believed that 3000 ounces per day would represent at least 60,000 addicts; and that the full truth is well above that figure.

Out of numerous statements from various sources apparently competent but sometimes diverging, we reach the conclusion that the main supply of opium comes from Manchukuo, a secondary supply from Iran through Japanese purchasing and shipping arrangements, and small arrivals from other places including Annam and a few points on the northern borders of Kiangsu and Anhwei provinces.

The Executive Yuan of the Reformed Government, which conducts the opium business in the occupied portions of Kiangsu, Anhwei and Chekiang provinces, receives a monthly income of \$3,000,000 from a "tax" of \$3 per ounce on 1,000,000 ounces of opium.

Well placed officials testify that the actual amount handed on monthly to consumers is much larger; and the Nanking consumption of 90,000 ounces per month would strongly support their statements, for the population concerned is many more than eleven times the population of Nanking.

Let it be mentioned in passing that the Suppression Bureau has pushed its sales branches even into small towns, and that one city much below the class of Nanking reports over 300 licensed shops.

The revenue of \$3,000,000 from opium is the main support of the Reformed Government, and is declared by Japanese and Chinese officials to be indispensable for the maintenance of any government in this area under the present supervision and circumstances. Furthermore, it is fully understood in political and military circles that \$3 per ounce is not the total gain to the rulers of this area, any more than 1,000,000 ounces of opium is the total amount of that one kind of poison they provide monthly for the people whom they profess to love and to serve at great sacrifice.

An expert official declares that \$8 per ounce is the basic price paid for opium from Dairen, plus \$2 to other Japanese interests for transportation. Therefore, a wholesale price of \$19 provides \$9 to cover the "tax" of \$3.

Now stuff that sells for some \$300 a pound can be handled very cheaply except for "protection" and management. It is no wonder that "public" finance and its military connections are kept private. One official of the Reformed Government reports plainly that the military police and the Special Service Section receive shares of the profits.

II. Heroin

Since the trade in heroin is not publicly organized, it cannot be statistically reported except by the military police or a few others closely associated with the higher management. An experienced dealer says that supplies come in heavy packages from Dairen and Tientsin by the Tientsin-Pukow Railway, escorted by Japanese ronin and fully protected

by the military until they reach distribution centers in Nanking. The chief merchants here are well known, four of them under the title "great kings of heroin." Their selling organization includes some 2400 persons and the number of addicts is well up in the tens of thousands.

In view of this generous provision of destruction, the conduct of the public authorities is treacherous indeed. They choke the criminal court and the police offices with two kinds of cases which occupy most of their time; heroin addiction and thieving, not seldom compounded. A police officer reports that his department averages 30 heroin cases per day. Because the places of detention are crowded and practically without food, it is necessary to release most of the "criminals" within five days. It is the common complaint in the streets that heroin arrests are made for two purposes: (1) extortion; (2) to maintain the opium business against advancing competition from heroin.

Pure heroin sells for not far from \$300 per ounce. The lower grades, down to \$130, are adulterated with caffein or with chemicals that have sometimes produced results terrifying even to heroin dealers. Tiny packets of this cheaper stuff are sold as low as 20 to 30 cents. Nearly a dollar a day is required to provide much satisfaction, but the results and the convenience are considered superior to the returns from a like amount in opium.

III. The Social Issue

Here are some hints of what it means to have certainly a fourth, perhaps a third (the police say more) of the population supplied by the government and the military with vicious drugs. A humane Japanese official has testified to his astonishment at seeing young boys and girls in jail, already ruined by heroin. Industrious people are burdened by aggressive, even dangerous demands from any one who has the slightest claim upon them or approach to them, and by abundant robbery.

An officer of the tithing system, responsible for 133 families, has recently related his troubles with 66 drug addicts whom the authorities require him to keep in line for buying only at the public stores. Officialdom from top to bottom, including the police, are known to the public to be well represented among the drug users. A respectable teacher groans. "Ten more years of this and there will not be a good person in Nanking." A police officer declares that 20 to 30 bodies of starved heroin addicts are reported daily by tithing-men to be left on their hands for burial.

As compared with a year ago, the following changes are to be noted. Touting advertisements for opium are no longer to be found in the newspaper or along the streets, whether from official shame or from the familiarity of the trade to everyone. However, the stores and many of the dens have large, plain signs on important streets. All pretence of registration or restriction of smokers has been dropped and any one may buy at any time in any quantity he can afford. Last year at this time the opium sales system was just being organized, and a great number of agents from surrounding areas came here to buy. Sales in Nanking are now reduced by the development of branch stores all through this region. But the number of opium smokers in Nanking has probably increased and certainly the total number of drug addicts has increased. Heroin is somewhat driven to cover by the dubious prosecutions, though there are crowded sections in which the number of obvious addicts is appalling and where sale is made openly from door to door.

Government and a fair fraction of society are now definitely dependent upon narcotics. Is this "The New Order in East Asia"? If

so, all decent Chinese now understand what it means. If not, let those who rule this area undo the hell they have made. Their power and their authority carry full responsibility.

As a Christian missionary, I have prepared this report to share in the great tradition of those British missionaries who steadfastly and with final success struggled against the opium trade conducted by their countrymen, and of those American missionaries who led the international movement against narcotics and continually appealed to the Chinese public until independent Chinese leadership achieved a large measure of success against the disastrous drug. Under any flag, opium is an evil to be countered, a dishonor to those who profit by it, protect it, excuse it. M. S. Bates Nanking. November, 1939.

MISSIONARIES FORCED OUT OF NORTH HONAN

Changte Station was forced to evacuate in September. The staff there held on for two months after the first warning was served in July. They hoped that some change in events or some action of the authorities might avert the final break. Gates were picketed, Chinese were forbidden to have any contact with the missionaries. For weeks missionaries were behind closed gates, without Chinese service of any kind and getting a few messages to other stations by underground railway which was dangerous and uncertain. Telegraph service, however, was not denied them and they reported changes in the situation to the British Embassy in Peking and the Canadian Embassy in Tokio. Then, during the last week of residence there, the compound gates were burned down by an impressed mob and as a final gesture some score of hand grenades were thrown over the compound walls, while worse treatment was threatened. No doubt remained that the present regime would go to any length to force us to leave.

At the beginning of September Weihwei Station was served notice by the professional agitator to evacuate immediately. As usual, there was no official demand. The notice was supposed to be served by a people's society, but that fooled nobody. The staff did not leave but was isolated from all its work and was not supposed to have access to either Chinese Church officers or personal servants. A wire fence was thrown across the walk between the hospital and residences and the main gate of the residence compound was nailed up. This state of affairs went on for a month and a half. Then a three days' notice was served and, with the experience of Changte as a guide, it was realized that prolonged defiance was of no avail and besides would complicate the working of the church and the hospital staff which was trying to carry on. So Weihwei Station evacuated all its staff on October 12th. Now Hwaikung Station is the only station of our Mission carrying on regular work. But it, being closer to the front line, has troubles of another sort. One missionary is also carrying on at Taokow.

These events at Changte and Weihwei were the climax of a Summer of disasters. Floods over the whole of North China were the worst for twenty years—according to some observers even more destructive than the memorable 1917 floods. Railway and other communications were interrupted. Crops in many areas were a total failure. Houses, which are constructed with mud walls supporting a heavy roof, were demolished in great numbers. Scores of thousands of people are homeless and without food supplies for the winter. (The Honan Quarterly, October, 1939).

HWAIKING CO-EDUCATIONAL SCHOOL GARDEN

Plenty of "reasons against" were brought forward when the subject of a school garden was first mentioned. Among them were "the children will neglect it!" "the neighbors' chickens will eat it," "the smaller children in the compound will pick it." But since there were plenty of "reasons for it" the garden was started.

Alas, too soon the neighbors' chickens ate it, and the smaller children picked it but we can proudly say that the pupils did not neglect it. They joyed in it from the very start, and worked hard indeed to make it a success. Chinese children particularly love growing things and flowers.

We fenced it with bamboo to keep the babes and chickens out, but the chickens did manage to destroy three successive plantings of tomatoes. They were keenly desired by the pupils, but we finally gave up the thought of having them. Beans, corn, egg plant, onions and melons were planted and have been faithfully attended to. The purpose of the garden was realized as a project for out-of-school activity. Many joyous hours were spent out of doors gaining valuable exercise and sunshine.

Classes organized their gardening teams and pride in gardens mounted. The boys and girls shared equally the care of the garden. There was an occasional difference of opinion, naturally, but on the whole relations were pleasant and co-operative.

Sweet is the taste of food when one's own labour has gone into it. The pupils have enjoyed the fruit of their labours and have gained instruction as well as vitamins.

At present the school is closed for the long vacation but interest in the garden has not ceased. Certain pupils have been permitted to remain in summer residence and the garden is one of their chief responsibilities and activities, giving the necessary amount of hot weather exercise, when basket ball, and other more strenuous games do not attract. We are all for gardens! (The Honan Quarterly, October, 1939).

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Work and Workers

Report of the Women's Missionary Service League:—The business meeting of the Women's Missionary Service League was held on Oct. 11th, at 9 a.m., in the Assembly Hall of St. Peter's Church in Shanghai. There were 92 delegates and officers present. The meeting was opened with hymn singing followed by a prayer led by the president, Mrs. S. T. Yang. Then she welcomed the delegates and called the roll. Each branch reported the amount of money they contributed. The total amount contributed this year was \$1532.22. After many

motions and much discussion the money was divided.

The sum of \$1075 was given towards evangelistic work in Shensi. Other gifts were:

1. \$200 to fund to support a Chinese bishop in the future.
2. \$50 for the Fellowship Conference of the Diocese of Kiangsu.
3. \$200 for fund for the 70th birthday of Bishop T. K. Shen's mother. This fund is to be used to train evangelistic workers for Shensi.

4. \$150 for the work of the Committee of Five Year Movement of Kiangsu Diocese.
5. \$80 for church at Yangchow to replace prayer books and hymnals lost during Sino-Japanese conflict.
6. \$50 to construct a stone wall around the beautiful little chapel built by the gifts of the country Christians at Lok Che-cheo, Wusih.

The remainder together with the offering received at the Holy Communion next morning and the amount left from last year, was to be distributed at the discretion of the president to those who would later come to ask for help. This was limited to \$30 at most for a single place. (District of Shanghai Newsletter, Shanghai, October 1939).

Institute for Refugee Children:

But perhaps the most interesting of all is the "institute" for refugee children. One hundred and twenty desperately poor children from six to twelve years of age come every day for instruction and for a good square meal. They are divided into three classes of forty each, two classes of first grade, one of second. They study reading, writing, and arithmetic, are taught Bible stories, to sing hymns and also to do some handwork. The boys make newspaper bags which are filled with wheat and given to the patients who come to the clinic.

At eleven thirty these 120 poor hungry-looking waifs march quietly into the dining room, take their regular places at the table, stand for a sung grace and then sit down to a hot, well-balanced meal. They may have all the rice they can eat and there are two bowls of vegetables, one with some meat or egg in it, and one of soup on each table. After the meal they all adjourn to the wash-room where each child has his own washcloth, mug and toothbrush,

all properly numbered. As wash-basins cost fifty cents apiece, three children have to use one. There is a grand scrubbing, then a procession outside where teeth can be brushed. Then there is another procession to the tea urn where each child uses his own mug for a drink of tea. On Sundays these children have their own service and Sunday School.

This institute is the second of the kind that has been held here. One hundred children attended the first one held for three months, June, July and August. It was so hard to refuse them that more were added for these three months. There are four such institutes in Soochow. (District of Shanghai Newsletter, October 1939).

Chinese Churches in Java:— Since 12th November 1938, the Chinese Christian Churches in West Java formed an Assembly bearing the name of "TIONG HOA KIE TOK KAUW KHOE HWE WEST JAVA." The following churches have joined this organisation:

Tiong Hoa Kie Tok Kauw Tong, Batavia.

Tiong Hoa Kie Tok Kauw Hwee, Ps. Senen, Batavia-Centrum.

Tiong Hoa Kie Tok Kauw Hwee, Bandoeng.

Tiong Hoa Kie Tok Kauw Hwee, Soekaboemi.

Tiong Hoa Kie Tok Kauw Hwee, Tasikmalaja.

Tiong Hoa Kie Tok Kauw Hwee, Krawang.

Tiong Hoa Kie Tok Kauw Hwee, Indramajoe.

Tiong Hoa Kie Tok Kauw Hwee, Tangerang.

Chung Hua Chi Tuh Chiao Hui, Cheribon.

Chinese Christian Church, Hanelstraat 243, Buitenzorg.

The executive committee consists of:

Rev. Tan Goan Tjong, Chairman
address: Kebondjatiweg 89 Bandoeng.

Rev. Tan How Siang, Secretary
address: Madoeweg Binnen 1,
Batavia.

Rev. Gouw Khiam Kiet, Treasurer
address: Kleykampweg 35,
Batavia-C.

Owing to the fact that we are desirous of coming into close contact with the Christian Churches in China, we shall be very glad to receive from time to time news about the work and plans of the Christian Churches as well as the resolution of the Christian Council in China.

The Hankow Rotary Club supporting a Leprosy Clinic:—According to the report of Dr. James L. Maxwell who has been heading up the work of the Red Cross in Hankow since the outbreak of hostilities, the Rotary Club in that city has recently taken interest in the problem of eradicating leprosy by supporting a Leprosy Clinic and that over 30 patients are receiving the regular treatment. (The Leper Quarterly, September, 1939).

House of Bishops in China Meets:—The House of Bishops of the Chung Hua Sheng Kung Hui met at St. John's University, Shanghai, on 1st and 2nd December. The main business of the House was to deal with the resignations of Bishops, and with nominations for vacancies thus created. The House approved the following resignations:

Resignations submitted to the Archbishop of Canterbury: the Right Rev. F. L. Norris, D.D. (Bishop of North China) to take effect from June 30, 1940, the Right Rev. J. Hind, D.D. (Bishop of Fukien) to take effect from March 31, 1940.

Resignation submitted to the Presiding Bishop of the Protestant Episcopal Church of the U.S.A.: The Right Rev. D. T. Huntington, D.D. (Bishop of Anking) to take effect from the autumn of 1940.

The House accepted the following resignation submitted to itself: the Right Rev. I. O. Ding, D.D. (Assistant Bishop of Fukien).

The House made the following nominations: Nominations to the Archbishop of Canterbury: For the Bishopric of North China, the Right Rev. T. A. Scott, D.D. (Bishop of Shantung); for the Bishopric of Fukien, the Right Rev. C. B. R. Sargent, M.A. (Assistant Bishop of Fukien); nomination to the Presiding Bishop of the Protestant Episcopal Church of the U. S. A.; for the Bishopric of Anking, the Rev. L. R. Craighill, B.D.

The nomination of Bishop Scott to North China necessitated his resignation of the Bishopric of Shantung, and the following nomination was made to the Archbishop of Canterbury: For the Bishopric of Shantung, the Rev. J. Wellington, B.D.

One other important action was taken by the House of Bishops. On the request of the Diocese of Hongkong for the appointment of an Assistant Bishop for work in the provinces of Yunnan and Kweichow, the House of Bishops elected the Rev. Y. Y. Tsu, M.A., Ph.D. This election is subject to confirmation by a majority of the Dioceses of the Chung Hua Sheng Kung Hui.

Influence of Hongkong Catholic Truth Society Extending:—During the past twelve months, despite lowering clouds that darkened the political horizon, the pamphlet sales of the Hongkong C.T.S. reached the splendid figure of 37,000, more than double that for the previous year. In addition to its pamphlet sales, the Society also disposed of 121,000 Catholic doctrine leaflets and 500 books. It is significant to read in the Annual Report that an order of 500 copies of a C.T.S. pamphlet on Communism was received from

a non-Christian Chinese magistrate.

Life—A Pageant of Triumph:
—'At Taning we found ten to twenty of the Church leaders gathered together to meet us. Much damage has been done to the Mission premises and everything movable has been either destroyed or carried away. An air bomb fell between the chapel and the Girls' School classroom. The latter was entirely destroyed and the chapel partially collapsed. Some of the Christians had brought their valuables and stored them on the Mission compound but had lost everything. In spite of this

material loss the spiritual gain is wonderful. The Church is going on well. Their contributions this year have already passed \$500. Their eight employed workers and a much larger number of voluntary helpers were out preaching the Gospel. Formerly they had about thirty out-stations; now the number has grown to forty-six. This year some sixty or seventy families have put away their idols. The leaders we met were all happy in spite of their losses. Like other places, they are very much needing Bibles and hymn books. They gave me \$500 in cash to purchase these for them.' (China's Millions, September 1939).

Notes on Contributors

Mr. S. C. Leung has been general secretary of the National Committee Y.M.C.A. for several years. During the war he has been travelling extensively.

Dr. K. C. Wong is secretary of the Chinese Medical Association and secretary of the commission for medical work of the N.C.C.

Mr. L. D. Cio is acting general secretary of the Christian Literature Society. Formerly he was assistant secretary of the National Christian Council.

Rev. W. H. Hudspeth is secretary of the China Bible Society. He is a missionary of the Methodist Missionary Society and formerly worked in Yunnan.

Dr. Arthur Chen is connected with Hwa Nan College, Fukien.

Miss Kung Pu-Sheng was student secretary of the Shanghai Y.M.C.A. and now is on the staff of the Student Division of the National Committee Y.W.C.A.

Miss Li Djoh-i who was principal of the True Light Primary School in Canton and went as a delegate to the Amsterdam Conference representing the Church of Christ and the N.C.C. is now employed by Community Church, Shanghai, to do welfare work for children.

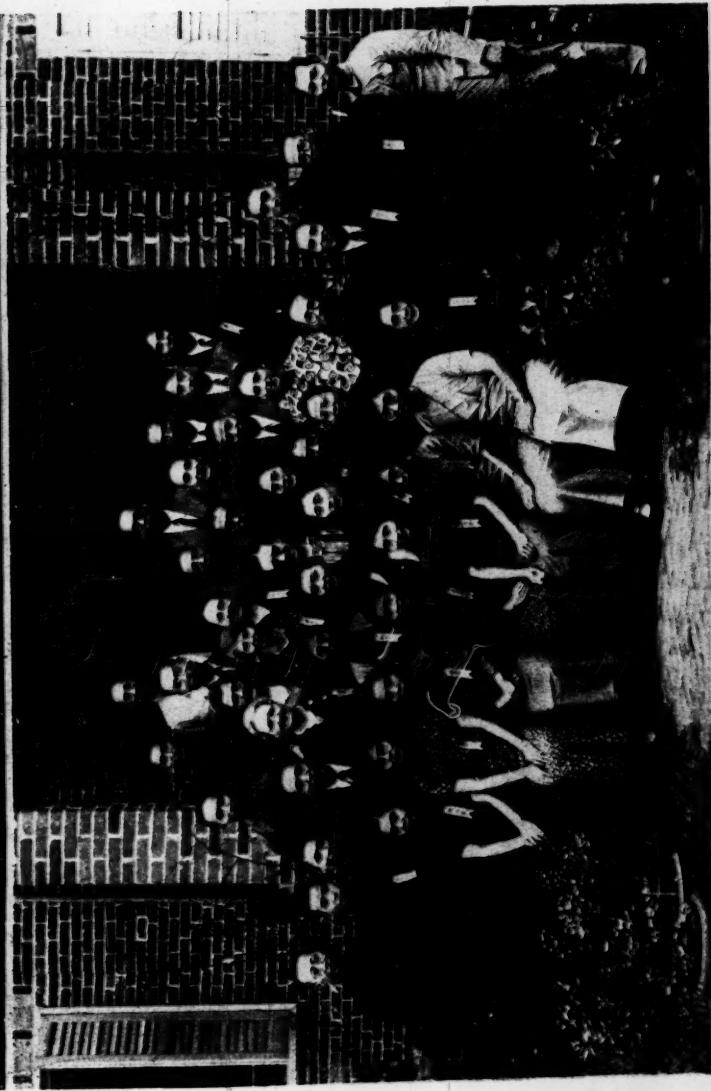
Rev. Geoffrey F. Allen is a lecturer in Theology at the Canton Union Theological College, now moved to Tali Hsi Chow. He is author of the books, "He That Cometh," and "The Courage to be Real."

Dr. J. Usang Ly is president of Chiaotung University.

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